شفاء دل

CURE OF THE HEART

Moulana Mahboob Ahmed Qamarul Zaman
Nadwi Allahbadi رحمه الله

Translated by:
Maulana Mahomed Mahomedy

Published by:
Al Qamar Publications &
Maktaba Darul Maarif

AhleSunnah Library [nmusba.wordpress.com]

CURE OF THE HEART

Moulana Mahboob Ahmed Qamruz Zamaan Nadwi Ila Aabaadi (daamat barakaatuhum)

Contents

Foreword 7
INTRODUCTION 8
About the translator of this Kitaab 10
Some points pertaining to the Kitaab 10
Incumbency of Thikrullah is the means of attaining purity of soul 12
INTRODUCTION 13
INTRODUCTION TO TASAWWUF 14
INTRODUCTION OF THE KITAAB 17
Doctor Ahmed Farid – (Author of original Kitaab) 17
GOOD AND PRAISEWORTHY CHARACTER 19
INCULCATE SINCERITY IN ACTIONS 19
STATEMENTS PERTAINING TO IKHLAAS 21
THE VIRTUE OF INTENTION 23
KNOWLEDGE AND THE VIRTUE OF ITS ACQUISITION 23
THE TYPES AND CATEGORIES OF THE HEART 25
The types of hearts 25
THE AILMENTS OF THE HEART AND THE SIGNS OF ITS HEALTH 27
The signs of an ailing heart 27
The signs of a healthy heart 27
The causes of a diseased heart 28
There are four things which prove poisonous to the heart 29
Excessive speech 29
Aathaar (anecdotes and statements) from the Sahaabah ﷺ 30
THE HARMS OF EVIL GAZES 31
THE HARMS OF INDULGING IN EXCESSIVE EATING 32
EXCESSIVE INTERMINGLING AND SOCIALISING 33
BENEFICIAL NOURISHMENT TO KEEP THE HEART ALIVE 34
THE VIRTUE OF MAKING THIKR OF ALLAAH TA`ALA AND RECITATION OF THE QUR`AAN MAJEED 35
Some Benefits of Thikr 35
THE TYPES AND CATEGORIES OF THIKR 36
THE VIRTUE OF ASTAGHFAAR 37

THE VIRTUE OF DUA 39
THE ETIQUETTE OF DUA 41
THE VIRTUE OF SALAAT AND SALAAM 42
THE VIRTUE OF TAHAJJUD SALAAT 43
ZUHD – DISINCLINATION FROM THIS WORLD 45
THE STAGES OF ZUHD 49
THE CONDITIONS OF THE NAFS AND TAKING ACCOUNT OF IT 49
NAFFS-E-MUT`MAINNA (The serene soul) 50
NAFS-E-LAWWAMAH (Reproachful soul) 52
NAFFS-E-AMMARAH BIS SOO` 53
MUHAASABAH-E-NAFFS 54
(SPIRITUAL CONTEMPLATION AND RETROSPECTION) 54
THE BENEFITS OF MUHAASABAH OF THE NAFFS 57
THE VIRTUE OF PATIENCE 58
THE MEANING OF SABR AND ITS REALITY 60
THE TYPES OF SABR AND ITS RELATED MATTERS 62
AHAADITH SHAREEF PERTAINING TO THE VIRTUE OF SABR 64
SHUKR (GRATITUDE) 66
TAWAKKUL (TRUST) 70
THE TYPES OF DEEDS 71
LOVE FOR ALLAAH TA`ALA 72
Statements and anecdotes from the pious predecessors 75
THE DISCUSSION ON BEING PLEASED WITH WHAT ALLAAH TA`ALA DECREES 76
The difference between *radha* and *sabr* 76
RAJA – THE DISCUSSION ON HOPE 78
Aayaat pertaining to hope 79
Ahaadith pertaining to hope 79
Aathaar (statements and anecdotes) of the Salf-e-Saaliheen 80
FEAR OF ALLAAH TA`ALA 80
THOSE WHO FEAR ALLAAH TA`ALA 81
THE VIRTUE IN FEARING ALLAAH TA`ALA 82
Aayaat pertaining to fear for Allaah Ta`ala 83
Ahaadith pertaining to fear for Allaah Ta`ala 83
THE STATUS OF THE WORLD 86
THE HARMS OF MUHABBAT FOR THIS WORLD 89
THE IMPORTANCE AND VIRTUE OF REPENTANCE 92
TAUBAH NASOOH 96
THE SECRETS AND UNDERLYING WISDOMS OF TAUBAH 97

SOURCES OF REFERENCE 99
AKHLAAQ-E-MAZMOOMAH (CONTEMPTIBLE AND DESPICABLE ATTRIBUTES) 100
THE CONTEMPTIBLE AND DISPICABLE ATTRIBUTES 100
THE EVIL DISPOSITION OF MANKIND 100
FOREWORD 100
THE DISCUSSION ON AKHLAAQ-E-MAZMOOMAH 101
THE DISCUSSION ON RIYA 101
Fame is limited to this world 102
The nature of *Riya* and polytheism 102
There are two reasons why *riya* is haraam 103
The first reason 103
The second reason why *riya* is haraam 103
The fluctuation of *riya* depending on the mode of Ibaadat 103
The ruling of being pleased when people become aware of one's Ibaadat 104
The essence of *riya* is hidden 104
The Deeni benefit of anonymity 104
The three types of *riya* in Ibaadat 104
Riya during the Ibaadat 105
The ruling of *riya* after the completion of the Ibaadat 105
The causes of *riya* 105
The treatment for love of acclaim 105
The cure for fear of criticism 106
The cure for greed and avarice 106
The benefits of concealing Ibaadat 106
Involuntary pleasure at the exposition of one's Ibaadat is not harmful 107
Sometimes exposition of Ibaadat is beneficial 107
Happiness at concealment of sins is not sinful 107
Routine (Ibaadaat) should not be abandoned for fear of *riya* 108
THE DISCUSSION ON NAKHWAT AND TAKABBUR (HAUGHTINESS AND PRIDE) 108
The reality and effects of pride 108
Remedy for pride 109
Generally pride is developed through four things 109
First: Knowledge 109
The causes of an Aalim's pride 110
The knowledge of a proud person becomes compounded ignorance 110
The second cause of pride is taqwa and abstinence 111
The remedy for pride created by taqwa 111
The third cause for pride is lineage and ancestry 112

The remedy for pride caused by lineage and family status 112
Pride on wealth and beauty and its remedy 113
THE DISCUSSION ON VANITY 113
The condemnation of vanity 113
The difference between conceit, pride and vanity 113
The signs of conceit 114
The remedy for conceit owing to bounties such as intelligence and Ilm 114
The remedy for vanity over voluntary bounties 114
THE DISCUSSION ON JEALOUSY 115
The reality of jealousy 115
It is permissible to be envious 115
The Ilmi remedy for jealousy 116
The amali (practical) remedy for jealousy 116
Clearing a misconception 116
THE DISCUSSION ON ANGER 117
The remedy for anger 117
The method of training anger and making it subservient 118
The remedy for anger is both, Ilmi and Amali: 118
THE DISCUSSION ON EXCESSIVE AND UNDUE LOVE FOR THE WORLD 119
The essence of love for the world 119
Desires of the naffs is love for the things of this world 119
Self-indulgence is harmful for the traveller of the Aakhirah 119
The categories and distribution of the travellers of the Aakhirah 120
The importance of muhabbat and recognition of Allaah ﷻ 120
This world is a guest house for the creation 122
MISERLINESS AND LOVE FOR WEALTH 122
Not all wealth is accursed 123
To the extent of necessity 123
The extent of miserliness and its reality 123
Answer to an objection 123
Generosity 124
Ilmi remedy for niggardliness 124
The Amali remedy for miserliness 124
THE DISCUSSION ON LOVE FOR NAME AND FAME 124
There is great benefit in obscurity and anonymity 124
The remedy for seeking name and fame 125
It is permissible to acquire fame to the extent of necessity 125
The remedy for love of praise 126

THE DISCUSSION OF GLUTTONY 126
The benefits of eating less 127
First 127
Second 127
Third 127
Fourth 127
Fifth 127
Sixth 127
Seventh 127
DISCUSSION ON EXCESSIVE SPEECH AND BABBLING 128
The harms of futile speech 128
Comment 128
The essence of futile speech 129
Comment 129
First calamity 129
Second calamity 129
The reality of *gheebat* 129
It is permissible for an oppressed to make *gheebat* about his oppressor 129
It is permissible to make *gheebat* about someone if you intend getting a Fatwa 130
Gheebat is permissible in order to protect someone 130
Comment 130
Third calamity 131
Fourth calamity 131
Light-hearted and humble fun is permissible 131
Fifth calamity 131
The harms for the flatterer 131
The harms caused to the praised one in eulogies 132
A Delusion 132
The remedy for pride created from being commended 133
NIFAAQ (HYPOCRISY) 133
A concise definition of *nifaaq* 133
The warning from Hadhrat Muslihul Ummat 134
The real reason why discourses and *Tableegh* efforts are ineffective 134
The need to expose *nifaaq* 135
The converses of the various types of Imaan 135
The explanation on the branches of *nifaaq* 136
Hadhrat Muslihul Ummat's objection and solution 136
The implication and purport of *nifaaq* 136

Kufr has greater despicability due to *nifaaq* 137
The result of the two types of *nifaaq* 138
Taking lesson from the Munaafiqeen 138
Remedy from *nifaaq* 138
The simple method of acquiring *Ikhlaas* 139
We conclude with the blessed dua of Nabi ﷺ 139
A SUMMARY ON THE ARTICLES OF TASAWWUF 139
RIYAADHAT WA MUJAAHADAH 140
The first is Akhlaaq-e-Hameedah 140
First: Taubah 140
Second: Sabr 141
Third: Shukr 141
Fifth: Khawf 142
Sixth: Zuhd 142
Seventh: Tauheed 143
Eighth: Tawakkul 143
Ninth: Muhabbat 143
Tenth: Shawq 144
Eleventh: Uns 144
Twelfth: Radha 144
Thirteenth: Intention 145
Fourteenth: Ikhlaas 145
Fifteenth: Sidq 145
Sixteenth: Muraaqabah 146
THE SECOND TYPE – AKHLAAQ-E-ZAMEEMAH 147
Shahwat (base desire) 147
Aafaat-e-Lisaan (calamities of the tongue) 148
Ghadab (anger) 148
Hiqd (malice / avarice) 148
Hasad (jealousy) 149
Hubbe Dunya (love for the world) 149
Bukhl (miserliness) 149
Hirs (Greed) 150
Hubbe Jah (Love for name and fame) 150
Riya (show) 150
Takabbur (pride) 151
Ujub (vanity) 151
Ghuroor (deceit) 151

THE IMPORTANCE OF REFORMATION OF THE SOUL 152
The rebelliousness of the naffs prevents the descension of mercy 156

Foreword

This humble writer has received training in purification of the soul, reformation and good character right from the time of childhood, which is purely owing to the bounty, blessing and grace of Allaah Ta`ala.

The largest superficial reason for this blessing can be attributed to our respected grandfather, Hadhrat Muslihul Ummat Moulana Shah Wasiullah Saheb ﵀, whose embracing nurturing and deeply insightful discourses and gatherings remain with us and affect our lives.

Thereafter the participation in the gatherings of Hadhrat Moulana Shah Muhammed Ahmed Saheb ﵀ and his companionship coupled with the loving nurturing of my beloved father, Hadhrat Sheikh Tariqat Moulana Mohamed Qamruz Zamaan Saheb Ila Aabaadi (maddazillu) whose encouragement had a lasting effect.

Based on this kinship, when the booklet *Tazkiyatun Nufoos*, came to my attention, I recognised it as a very valuable garden of treasure. It is the summary and précis of the voluminous works on purification of the soul by three great luminaries – Allamah Ibn Rajab Hambali, Allamah Ibn Qayyim Jauzi and Imaam Abu Haamid Ghazaali ﵀, compiled by Doctor Sayyid Ahmed Farid.

The research on the Ahaadith was carried out by Doctor Al-Mukarram Maajid bin Abil Layl. He has also kindly rendered the references for the Ahaadith. May Allaah Ta`ala grant these personalities great reward for having paid attention to such an important subject, regarding which Allaah Ta`ala states in His Kalaam, *"He will indeed be successful who purifies it (his soul), and he will indeed fail who corrupts it."*

Upon studying the excellences of this booklet, this humble writer has mustered the courage to translate it, and with the Grace of Almighty Allaah completed the same. Moulana Mukhtaar Ahmed Nadwi Saheb has shown an interest in this humble effort and has printed and promoted it. May Allaah Ta`ala reward him with the best of rewards.

During one Ramadhan Shareef, my beloved father (daamat barakaatuhum), paid special attention in having the Arabic copy of *Tazkiyatun Nufoos* read out at the Khanqah Daarul Uloom Kantaria. This created a greater awareness and enthusiasm amongst the people towards this subject and specifically this Kitaab.

Upon completion of this humble writer's translation, when the booklet came into the public eye and domain, it received an overwhelming acceptance and accolades

amongst the public and Ulama. Many Ulama have included it amongst their library collections. Its popularity is increasing steadily, Alhamdulillah!

This useless writer is ever-grateful to his beloved and respected father, Moulana Muhammed Qamruz Zamaan Saheb (daamat barakaatuhum), who has taken his valuable time and effort to add to the chapters on evil characteristics. This addition most assuredly makes this Kitaab complete and ever so beneficial. Had it not been for the extra portion added by my beloved father, which is a very valuable and extremely beneficial addition, this Kitaab would most surely have been incomplete and deficient. The Kitaab would have been left wanting and unfinished. All praise to Allaah Ta`ala Who has used my beloved father's additions to remove the deficiency and dearth of this Kitaab. May Allaah Ta`ala always keep my beloved father's shadow lingering over us for a very long time and keep him with *`Aafiyat*. Aameen!
The first edition sold out and for the second edition, under the supervision of my beloved father (daamat barakaatuhum), the Kitaab was revisited and the text was made simpler and more understandable. All this was done with the invaluable assistance of Moulana Mufti Zainul Islam Saheb Qasmi, Moulana Ahmed Saheb Qasmi (both are Asaatizah at Madrasah Arabia Baitul Ma`arif Ila Aabaad), Moulana Fadhl Mahmood Saheb Falaahi (compiler of *Faidhul Abrar*), and Moulana Absaarul Haqq Qasmi. Similarly, Moulana Abdur Rashid Saheb Bastawi had proofread the entire Urdu edition and rectified the grammar etc.
May Allaah Ta`ala reward all these personalities in abundance and accept all our efforts. Aameen Ya Rabbal Aalemeen.

This useless writer will terminate here with the blessed dua of Nabi ﷺ:

اللهُمّ ات نفسي تقواها و زَكها
انت جير من زَكّاها انت وليّها و مولاها

Mahboob Ahmed Qamruz Zamaan Nadwi Ila Aabaadi
15 Sha`baan 1426

INTRODUCTION
Sheikhut Tariqat Hadhrat Moulana Muhammed Qamruz Zamaan Saheb Ila Aabaadi (daamat barakaatuhum)

All praise and acclaim is due to Allaah, Who has said *"Successful is he who purifies his soul"*, and Durood and salutations upon His Rasool, who supplicated to Allaah, *"O Allaah! Grant the soul taqwa and purify it, You are the Best of Purifiers"* and upon his family and purified companions, with the Grace of Allaah ﷻ.

امّا بعد!

This humble writer would like to bring to the attention of the respected readers, *Tazkiyatun Nufoos*, authored by Allamah Doctor Ahmed Farid Saheb, which has been beautifully rendered into Urdu by Moulana Mahboob Ahmed Qamruz Zamaan Saheb Nadwi, of which the first

edition was printed by Moulana Mukhtaar Ahmed Nadwi Saheb. May Allaah Ta`ala reward them with a wonderful reward.

However, when the opportunity for a second edition arose, the original Arabic text was compared with the Urdu rendition and wherever there was some ambiguity and some deficiencies in clarity, an effort was made to remove them. In this regard, Moulana Zainul Islam Saheb, Moulana Maqsood Ahmed Saheb and Moulana Fairooz Saheb contributed greatly and came to the assistance of this humble writer. May Allaah ﷻ reward them greatly. This humble servant has renamed this translation as *Tasfiyatul Qalb*, the translation of *Tazkiyatun Nufoos*, entitled *Shifa-e-Dil*. The reason for this is that if the name of the translation remained as *Tazkiyatun Nufoos* there remains the doubt as to whether it is the original script or a translation.

The primary objective of *Tasawwuf* is the purification of the *naffs* and the rectification of character, whose importance has been emphasised in the Qur`aan Majeed and Ahaadith, hence it is imperative that the Kitaabs which deal with reformation of character and purification of the soul be studied. This is not only important for the masses, but also for the Madaaris, students, Asaatizah and Deeni Institutions, so that the learned also reform.
The realisation of the importance of this sphere of life is incumbent on Muslims, but even the non-Muslims have realised the necessity and dearth thereof, as can be discerned from their writings in the various publications.
It is my humble opinion that such Kitaabs be introduced into the various syllabi and together with the sciences of Ilm, the importance of *tarbiyat* (nurturing) is also taught. Without the proper nurturing and reformation, the Ulama also join the ranks of the uncouth and ill-mannered. Such inappropriate behaviour manifest at the hands of such Ulama that it brings shame on everyone.
This is the reason why Hadhrat Muslihul Ummat Moulana Shah Wasiullah Saheb ؒ taught numerous *Tasawwuf* Kitaabs, like *Tarsee`ul Jawaahir Al-Makkiyah, Minhaajul `Aabideen, Qasdus Sabeel, Ta`leemud Deen,* etc.
We were specifically made to study the Aayaat in the Qur`aan Majeed that pertained to the traits of the Munaafiqeen so that we realise and recognise, and thereafter inculcate a revulsion and loathing, which creates a fervour in the heart to steer clear of such traits and characteristics, and imbibe sincerity, true qualities of believers and taqwa.
For a long period of time, the Ulama Asaatizah also participated in these Tafseer lessons. In essence, Hadhrat Muslihul Ummat paid special attention to purification of the soul. He used to say that Hadhrat Shah Waliullah Saheb Muhaddith Dehlwi ؒ would include Kitaabs on *tibb* (medicine) and *Tasawwuf* into the syllabus. It is clear that the study of medicine contributed to the well-being and welfare of the bodily health and the Kitaabs on Tasawwuf assisted in achieving rectification and well-being of the heart and soul.
It is pleasing to note that whilst in some quarters of the Arab countries some people object to the concept of Tasawwuf, there are such Ulama-e-Muhaqqiqeen in these times that are compiling and authoring Kitaabs on Tasawwuf and reformation of the naffs. In this regard, the Kitaab, *Tazkiyatun Nufoos*, whose translation is in your hands is one such irrefutable Kitaab on Tasawwuf. Masha Allaah, the author is known to be a sincere Aalim, who has discussed the subject of reformation of the soul with balance, in fact, fairness and impartiality. May Allaah ﷻ reward him handsomely.

The second Kitaab, *Al Mustakhlis fi Tazkiyatun Nufoos*, authored by Hadhrat Allamah Sa`eed Howi Saheb ؒ, is also an irrefutable work in its field. The third Kitaab, *Minhajul Islam fi Tazkiyatun Nufoos*, is authored by Doctor Anas Ahmed Karzawi Saheb.

The fourth Kitaab, *Min Mu`eenish Shamaail (Nabi ﷺ)* authored by Allamah Saalih Ahmed Shaami Saheb, wherein he clearly describes Nabi's ﷺ excellent traits and his ﷺ purity from evil characteristics. This is also an excellent Kitaab to study on Tasawwuf.

The fact of the matter is that it is a grave oppression to refute and deny the concept of Tasawwuf, *Sulook* and the Sufiya, because the basis of Tasawwuf is the education and science of purification and reformation of the soul. What innovation is there in this? The Sufiya Kiraam treaded this path to the Haqq and they imparted this knowledge and encouraged their followers to do the same. How can this be refuted or rejected?
Moulana Sayed Abul Hasan Nadwi ﷺ has categorised Tasawwuf as a divinely inspired system, and he has described the band of Sufiya-e-Kiraam thus:
"If you remove these truthful and sincere personalities (Sufiya), each of who were paragons of illumination and specimens of humankind insofar as honour and respect, from the annals of Islamic history and witness for yourself what is left behind! If they cannot be relied upon (for guidance and examples), which other group is then worthy of emulation and trust?" [*Nuqoosh wa Aathaar Mufakkir Islam,* page 238]

About the translator of this Kitaab

With regard to the (Urdu) translator of this Kitaab, Masha Allah the effects and qualities of reformation and Tasawwuf shone forth since his early days. He was considered to be well behaved. An incident regarding his good behaviour comes to mind, which I will relate:
I once asked him regarding a certain friend as to whether he listens to him or not. He replied in the negative. Upon hearing this, another Moulana Saheb jokingly commented, *"My dear son, does so and so listen to you or not?"* He replied that repeating the same thing is ineffective.
I narrated this incident to his maternal grandfather Muslihul Ummat Hadhrat Moulana Shah Wasiullah Saheb ﷺ who became very pleased. He commented that such character is not even found in adults nowadays, which a youngster has demonstrated. He added in delight, *"I will impart the treasure to all your children."*
At that time, my children included, Maqbool Ahmed Qasmi, Sa`eed Ahmed Nadwi, Azeez Ahmed Qasmi and Mahboob Ahmed Nadwi. Thereafter, Mohammed Abdullah Qasmi, Mohammed Ubaidullah Nadwi, Mas`oodah, Aishah, Siddiqah and Aaminah were born. I make dua that Hadhrat Muslihul Ummat's ﷺ supplication also apply and be accepted for all these children as well. Aameen.
Alhamdulillah, the effects of the acceptance of this dua can be witnessed, because Masha Allah all my children are bursting with Ilmi capabilities and guidance. Together with this, they are also all content and comfortable in worldly and material possessions.
Our heartfelt dua is that Allaah ﷻ open for them, their children and all the generations to come, the invaluable treasures of pure lives with virtuous deeds and excellent character. Aameen Ya Rabbal Aalemeen.

Some points pertaining to the Kitaab

1. Since the original Kitaab (from which this was translated) comprised of *Akhlaaq-e-Hameedah* (virtuous character), my desire was to include a discussion on evil traits and habits as well, so that the discussion on purification of the naffs be complete and thorough. For this reason, this humble writer has chosen *Tableeghud Deen,* the translation of *Arba`een* of Imaam Ghazaali ﷺ, which was liked by Hadhrat Moulana Ashraf Ali Thanwi ﷺ, who has commented on it and encouraged its study. From amongst our Mashaaikh, Hadhrat Moulana Maseehullah Khan Saheb ﷺ has also urged its study.

Hence during a journey of Gujarat, during the month of Safar 1426 A.H., I began abridging it. Moulana Mohammed Qasmi Godrawi Saheb assisted me greatly in the abridgment and typesetting. Amy Allaah ﷻ reward him handsomely.

2. Secondly, Hadhrat Hakeemul Ummat Moulana Ashraf Ali Thanwi ؒ had, in his compilation of *Ta`leemud Deen*, under the discussion of *Mujaahdah* and *Riyaadhat*, briefly mentioned the virtuous and evil character, and he referenced and proved from Qur`aan Majeed and Sunnat. It is included in the Kitaab with slight alterations under the topic *Khulasa Madhameen Tasawwuf.*

3. This humble writer has also included the commentary of the poem of Hadhrat Moulana Mohammed Partaabgiri ؒ from *Irfaan-e-Muhabbat*,

Under the caption *Faidhaan Muhabbat*. Hadhrat Moulana Ahmed Mohammed Saheb ؒ has shown a great affection for this. Many other Ulama and Mashaaikh have also shown an acceptance. It has been added in its totality under the chapter, *"The importance of purification of the naffs."* May Allaah ﷻ make it beneficial for the readers as well. Aameen!

4. I have a special request in that for some time now I had intended compiling a detailed Kitaab on virtuous character, and I have even started, but have not as yet reached anywhere close to completion. It appears that I may not see the fruition of this Kitaab in my lifetime. I therefore request that you consider this Kitaab a substitute.

Finally, this humble writer is addressing himself firstly, that perfection does not lie in writing about this subject matter, neither in giving discourses on it. The objective is to inculcate and bring into practice the virtuous and excellent characteristics and abstain from the evil ones. This is what is incumbent and obligatory on all of us. This is what will facilitate success sin the hereafter. May Allaah ﷻ grant us all the guidance and ability. Aameen.

Thereafter, our earnest request to the children, close relatives, in fact, to all Muslim males and females, that they inculcate virtue in their external actions and limbs, together with rectifying their hearts and souls with virtuous character, so that Tasawwuf may be established and understood in its true meaning and import. Sadly, we witness a dearth in this regard, which can be seen in the followers of the Mashaaikh and the also the regulars of the khanqahs. For example we do not sense any qualities of humility or self-effacement, but rather discern pride and vanity in their speech and actions. Their daily actions exude their egos and advertise their frivolity, whereas those treading this path are meant to be humble, self-effacing and base. We have heard from Hadhrat Shah Wasiullah Saheb ؒ that once a child was starting to learn 'Bismillah', when a mureed of Haji Imadaadullah ؒ cited the following couplets:

In the school of love, he whose 'Bismillah' is initiated
His first steps are his annihilation for Allaah

The following couplets are in the same meaning:

In the depths of annihilation for Allaah, the secret of existence lies
If one is to live, then prepare for death

Our plea is to everyone on general and to those specifically who are linked to a sheikh of some Khanqah, to acquaint themselves and inculcate an affinity with this knowledge. In fact, it is necessary they become one with this knowledge and pay undivided attention towards it, lest they be deprived on the Day of Qiyaamat. May Allaah Ta`ala save us from this deprivation.

Incumbency of Thikrullah is the means of attaining purity of soul

Finally, firstly addressing myself, then all children and my Deeni brothers, my advice is that the path to acquiring purity of the soul, Thikrullah is to be granted due importance and strictly adhered to. Thikrullah holds great importance in the path of attaining reformation of the self. It has profound effect in the purification and cleansing of the soul. Hadhrat Shah Waliullah Saheb Muhaddith Dehlwi ﵀ notes this importance in one of his treatises as follows:
"If you have to ask me how to purify the soul, I would reply that you adhere to Thikrullah. Allaah Ta`ala states (in a Hadith-e-Qudsi), 'I am to My servant as he thinks of Me. I am with him when he remembers Me.' The purification of the soul is proportionate to the amount of Thikrullah. Allaah Ta`ala states in the Qur`aan Majeed, 'Successful is he who purifies his soul, remembers the Name of his Rabb and performs Salaat.' One is blessed with the proximity of Allaah Ta`ala in proportionate to his purification."

Hence, the person who is blessed with Thikrullah it is as though he has acquired proximity to Allaah ﷻ. It is only appropriate that we keep our tongues moist with the remembrance of Allaah ﷻ, so that we gain proximity to Allaah Ta`ala and earn His Pleasure. Similarly, we glean from the continuous blessings which spring forth from His Court. The person who acquires the proximity to Allaah ﷻ has acquired everything, and the person who is deprived of the proximity of Allaah ﷻ is deprived of everything.

Also, Thikrullah is integral to the purification of the soul, as Imaam Ibn Taymia ﵀ has stated that Thikrullah is as important to the soul as water is to a fish. Just imagine what the condition of a fish would be if removed from the water? Similarly, we should find no peace, contentment or existence without Thikrullah.

Nevertheless, this Kitaab, *Tasfiyatul Quloob*, entitled *Shifa-e-Dil* is an important and beneficial Kitaab. May Allaah ﷻ reward all those who assisted in the compilation of this Kitaab.

After having understood its importance, study this Kitaab and teach it to others, so that this knowledge of *Tariqat* is widely publicised. Do not merely bring this knowledge alive, but give it the spirit and fervour of youth. Therefore, we have hope in those fortunate youth who will accept this, thereby saving themselves (and others) from the evils and innovations that have crept into this sphere. A sure sign of good fortune is to remain always with the Haqq; to live with it and die on it, regardless of what difficulties are experienced.

And Allaah guide to the Straight Path

Was Salaam
Muhammed Qamruz Zamaan Ila Aabadi
Musjid Khanqah Daarul Uloom Kantahria
15 Sha`baan 1426

INTRODUCTION

Moulana Mufti Zeynul Islam Saheb Qasmi (daamat barakaatuhum)
Deputy Mufti of Daarul Uloom Deoband and ex-Ustaad of Madrasah Baitul Ma`arif Ila Aabaad.

نحمده و نصلي علي رسوله الكريم

The Kitaab, *Tazkiyatun Nufoos*, is an excellent Kitaab in the Arabic language discussing purification of the soul and acquiring proximity to Allaah Ta`ala, which has been compiled by Doctor Sayed Ahmed Farid in a revised and contemporary structure, quoting from the great works of senior personalities like Allamah Ibn Rajab Hambali, Allamah Ibn Qayyim Jauzi and Imaam Abu Haamid Ghazaali ﵀. He has summarized the subject matter of these personalities into a beneficial Kitaab. He has taken the statements of these personalities, together with the narrations and Ahaadith of Nabi ﷺ, coupled with the Aayaat of the Qur`aan Majeed and combined it into this valuable compilation. It entails and discusses that excellent character and praiseworthy qualities which are necessary for every true believer. For example, sincerity, abstinence, patience, gratitude, trust, affection for Allaah ﷻ, fear for Allaah ﷻ, etc.
These outstanding qualities and traits have been presented in the light of the Aayaat of the Qur`aan Majeed and Ahaadith Shareef, in a concise and summarised manner. He also discusses the various qualities and their subsidiaries in detail. For example, in discussing sincerity he discusses the conditions of the heart; its diseases and the signs of recovery. In discussing the heart, he lists the reasons for its illnesses, like evil glances, excessive speech and food, etc. He sheds light on such diseases of the heart.
He makes mention of 'nutrition' to enliven the hearts by citing the beneficial effects of the Tilaawat of the Qur`aan Majeed and Thikrullah. Together with this, he enumerates on the virtues of astaghfaar and benefits of dua, whilst listing the etiquettes of dua. Thereafter he discusses the virtues and beauty of Durood and Salaat and also that of Tahajjud Salaat. Similarly, he discusses in detail how to achieve disinclination from the world, abstinence and its various stages, together with the discussion on the soul, reflection and its different conditions – *mut`mainna, ammarah* and *lawwamah*. He also sheds light on the reality and virtues of patience and its branches, whilst touching on the subjects of *tawakkul* and *shukr*. Whilst discussing affection for Allaah ﷻ, he alludes to the issues of *qadah*, *taqdeer* and fear for Allaah Ta`ala.

Finally, he explains the reality of this ephemeral worldly abode in the light of the Qur`aan Majeed and Sunnat, and lists the detriments of love for this world. He finally terminates this concise compilation with the importance of repentance and the virtues thereof.

According to the Sufiya Kiraam, the foundation and core of all virtuous character is sincerity and the basis for all evil characteristics and traits is love for this world. The Kitaab, *Tazkiyatun Nufoos*, whose translation entitled, *Tasfitayul Quloob (Shifa-e-Dil)*, explains these issues in detail.

We learn that these subject matters of *Tasawwuf*, which are referred to in the Shariah as Good character and the evils of the naffs, are not merely proven from the Qur`aan Majeed, rather, the verses of the Qur`aan Majeed and the Ahaadith Shareef invite and propagate them openly. The teachings of *Tasawwuf* – inculcating excellent character and subverting evil traits, are not merely extracted from the Qur`aan Majeed and Sunnat, their acquisition is clearly taught in the Qur`aan Majeed and Ahaadith. Their acquisition is promised the reward of eternal success and salvation.

Our esteemed friend and sincere companion, Moulana Mahboob Ahmed Qamruz Zamaan Nadwi (madda zillu) has rendered this valuable Kitaab into the Urdu language. He has compiled it in a very presentable manner which makes for easy reference and study by all sincere followers of *Tariqat* and students.
Moulana Mahboob Ahmed Saheb (madda zillu) had an affinity and kinship towards *Tasawwuf* from an early age, when he studied the Kitaabs of Hadhrat Moulana Ashraf Ali Thanwi ﵀ and also those of his respected grandfather, Muslihul Ummat Moulana Shah Wasiullah Saheb ﵀. Thereafter he benefitted from the luminaries like Hadhrat Moulana shah Muhammed Ahmed Saheb Partaabgiri ﵀ and Mufakkir Islam Hadhrat Moulana Sayyid Abul Hasan Nadwi ﵀.

His knowledge on this subject is further entrenched by the companionship of his illustrious father, Hadhrat Moulana Muhammed Qamruz Zamaan Saheb (daamat barakaatuhum).
That is the virtue of Allaah Ta`ala, Who grants it to whom He pleases.

Our companion, Hadhrat Moulana Mahboob Ahmed Qamruz Zamaan Saheb Nadwi has meticulously undertaken this task of translating and compiling, *Tazkiyatun Nufoos*, with great fastidiousness. He has appropriately entitled this translation *Tasfiyatul Quloob* – (Cure of the Heart).
The fact that Hadhrat Moulana Saheb has chosen this Kitaab to translate, from the vast treasures of Kitaabs on this subject, indicates his expertise and proficiency on the subject.
May Allaah ﷻ greatly reward the author and translator of this Kitaab, both of whom have rendered a great service to the Ummat in these times.

This Kitaab will most certainly be a boon to those seeking progress sin the field of *Tasawwuf. Allaah Ta`ala is The Guider; He guides to the Path*.

Zeynul Islam Qasmi

INTRODUCTION TO TASAWWUF

Moulana Fadhl Mahmood Saheb Falaahi – compiler of *Faidhul Abraar*

نحمده و نصلي علي رسوله الكريم

This worthless writer was instructed by his *Murshid* and *Murabbi*, Hadhrat Moulana Muhammed Qamruz Zamaan Saheb (daamat barakaatuhum) to compile an introduction to Tasawwuf using Hadhrat's Kitaab, *Aqwaal-e-Salaf* and other Kitaabs. This incompetent writer is not qualified on this subject, but based on the principle of *'Al-Amru fawqal Adab'* (An instruction from a senior is more superior than humility), I have accepted.

Tasawwuf is a vibrant reality, whose definition, the Ulama of Tasawwuf have rendered thus:
Tasawwuf is such an Ilm whereby the soul is purified and the recognition of the external and internal (condition) is acquired. Its objective is the acquisition of eternal salvation and good fortune.

There is no doubt that the term 'Tasawwuf' was coined later, but its teachings and reality existed from the beginning of Islam. This is cited by Muslihul Ummat, Hadhrat Moulana Wasiullah Shah Saheb ﷺ in *Tasaawuf wa Nisbat Sufiya*, giving reference of *Al Ibda` fi Madhaaril ibtida`*:
"Tasawwuf originated during the first era of Islam. It held a very high status and its initial objective was to establish good character, refinement of the soul and to create a natural disposition towards Deeni actions and practices. Also, to create an attraction and yearning towards this goal. Finally it aimed to gradually instil and create an awareness in the soul for the secrets and mysteries of Deen." [Page 325]

With regard to naming Tasawwuf, Muslihul Ummat Hadhrat Moulana Shah Wasiullah Saheb ﷺ states in his Kitaab, *Tasawwuf was Nisbat Sufiya*: *"After the passing of Nabi ﷺ, the most virtuous and notable Deeni personalities were referred to as nothing other than the Sahaabah of Rasool ﷺ. Because at the time, there was nothing nobler and more prestigious than being referred to as the companions of Nabi ﷺ. Then when the era of the Sahaabah ﷺ passed and the next era ushered in, the personalities that benefitted from the companionship of the Sahaabah ﷺ were referred to as Tabieen. During that era, this was the most prestigious title. Thereafter came the era of the Tab-e-Tabieen. After the passing of this noble era, people were classified under various ranks and orders. During that time, those personalities who adhered to the principles of the Deen with steadfastness, were referred to as 'Zaahid' or '`Ubaad'. For example, it was said, "So and so `Ubaad" or "so and so Zaahid". Thereafter, when the innovations started spreading and every group and sect started competing with each other and laying claim to Zaahids amongst themselves, the distinctive Ulama amongst the Ahle Sunnat wal Jamaat who had formulated special bonds and aspired for proximity to Allaah ﷻ and who had safeguarded their hearts and souls from the things of futility, established the concept and title of 'Tasawwuf. This group became known by this name and were subsequently referred to as 'Sufis'."*

My Murshid, Hadhrat (daamat barakaatuhum), writes in the first chapter of his Kitaab, *Aqwaal-e-Salaf*, whilst quoting a famous Islamic Thinker: *"In this regard, a great and famous Islamic thinker and author, Doctor Yusuf Qardaawi, has made a very just and apt comment regarding Tasawwuf in his Kitaab, 'Thaqaafatud Da`iyah". The Kitaab is in Arabic, and the Urdu translation was expertly rendered by Moulana Mukarram Doctor Fadhlur Rahmaan Nadwi, which was entitled "Daa`iyaan Haqq ke Ausaaf" (Description of the Callers to the Truth). The study of this entire Kitaab will prove very beneficial to those involved in the work of da`wat ad tableegh. We will quote hereunder a portion which applies to the Tasawwuf:*
'Tasawwuf is that knowledge which focusses on the emotional and character aspects of Islamic culture. We will list a few Tasawwuf pointers which will dispel some misconceptions:

- *Firstly, the concept of philosophical Tasawwuf has complete veered off its basic foundations. True Islamic teachings have highlighted its misconceptions and contradictions. By 'philosophical Tasawwuf' we refer to those ideologies and philosophies that combines the concept of 'hulool' and 'Wahdatul Wujood'.*
- *The Tasawwuf which we ought to focus on is that which focusses on character and nurturing, regarding which Ibn Qayyim has written in 'Al-Mudaarij': 'Those who are affiliated to this knowledge unanimously agree that another name for Tasawwuf is*

'Husne Khalq' (Good character). Kataani has interpreted it such, 'Tasawwuf is the title given to good character. That person amongst you who excels in good character, it is as though he has excelled in Tasawwuf.

- *Thirdly, we should extract that nucleus from Tasawwuf, which fortifies our Islamic Aqeedah (beliefs) and character; at the same time rejects that which sows doubt and uncertainty. We should benefit from those personalities who have commented and criticised the Sufiyah, like Ibn Jawzi in 'Talbees Iblees'.*

Similarly, equality necessitates that we also allude to those treasures of Tasawwuf which establish its basis. It is not possible to deny the benefits thereof:

1. *To a very large extent we benefit from the statements, wisdom and experiences of the Saaliheen, Zaahideen, `Aabideen, Ahle Taqwa and people of foresight.*
2. *The Fuqahaa-e-Zaahiri have concentrated on practical and external laws, whilst the Sufiya have made the spiritual laws, and recognition of nafsaani and shaitaani whisperings and mischiefs their forte and subject matter. They specialise in the recognition, warding off and cure of such spiritual ailments. There is no doubt that in this regard they have certain tribulations, experiences and wisdoms not present on others.*
3. *There is a unique emotion and spirit in these statements that have a profound effect on those who research them. This is the result of the striving of the naffs and spiritual exercises.*
4. *The Sufiyah Kiraam of the initial era who were instrumental in formulating the principles of Tasawwuf and laying the groundwork, were careful to close all the doors that may lead to exiting from the laws of Shariah. They rejected everything other than the Kitaabullah and Sunnat."*

My Murshid (daamat barakaatuhum) has also cited in chapter six of *Aqwaal-e-Salaf,* some pertinent points from the Kitaab of Moulana Abdul Hafeez Makki (daamat barakaatuhum):
"At the outset of the discourse of Sheikh Muhammed Ibn Abdul Wahhaab, Moulana Abdul Hafeez Makki states the following: "The various works of Sheikh Imaam Muhammed Ibn Abdul Wahhaab were compiled into a single set, comprising of 12 volumes.
I have studied and thoroughly read through every single page. I have not found a single sentence where sheikh Muhammed bin Abdul Wahhaab has refuted, denied or censured any of the Mashaaikh of Tasawwuf, specifically regarding their stance on Tasawwuf. If anyone wishes to read these Kitaabs, they are readily available in the bookstalls. Everyone who reads his works will be able to verify my research. In fact, I have found in his writings such excerpts and sentences which make apparent Hadhrat Sheikh's stance on Tasawwuf, which, by the Grace of Allaah ﷻ I will very soon elucidate upon."
Thereafter, Hadhrat Moulana Abdul Hafeez Makki Saheb, presented a very detailed and in-depth Fatwa from Hadhrat Sheikh Muhammed Ibn Abdul Wahhaab Najdi's, compilation, *Fataawa wa Masaa`il*, which, upon study, none can claim that Sheikh Abdul Wahhaab Najdi was opposed to Tasawwuf. The fatwa is as follows:

"Know! Allaah Ta`ala has honoured you with guidance and direction. Allaah Tabarak Wa Ta`ala has most certainly sent Muhammed ﷺ with the guidance of beneficial knowledge. And He has blessed us with the True Deen which comprises virtuous actions. Amongst those who are connected to the Deen, are the ones who pay particular attention to acts of worship (Ibaadat) and seeking the Aakhirah, like the Sufiyah. Hence Allaah ﷻ has sent our Nabi ﷺ with such a perfect Deen, which comprises both, Fiqh and Tasawwuf."

Subhaanallaah! What justice has Hadhrat Sheikh not afforded the Sufiya-e-Kiraam? What further corroboration is needed to confirm the status of the Sufiyah? How unfair and far from the truth are those who aver that Hadhrat Sheikh opposes the Sufiyah? [Aqwaal-e-Salaf, vol. 6, page 14-16]
Just observe and take note from the above discussion that it has come to light that Tasawwuf is no new concept or part of the Deen and also that people through all the ages have accepted and practiced it. The Kitaabs of the Ulama-e-Salaf bear testimony to this fact, however, sadly due to certain prejudices, reading of such Kitaabs is intolerable, whereas such authors like Ibn Taymia, Ibn Qayyim and Allamah Muhammed Ibn Abdul Wahhaab ﷺ were prolific and experienced personalities. They are even considered reliable and worthy by those who refute Tasawwuf. If their Kitaabs are studied with sincerity, then Insha Allaah it will not be deficient of any benefit.
Some persons detest even the utterance of the words 'Tasawwuf' or 'Sulook'. In such unfortunate cases, my humble opinion is that the words of Mufakkir Islam Hadhrat Moulana Abul Hasan Ali Nadwi ﷺ should be adopted and instead of using the word 'Tasawwuf, rather interpret it as 'Al Ihsaan', because its origin is found in 'Hadith-e-Jibraeel'.

In light of this my Mentor, Sheikh Tariqat Hadhrat Moulana Muhammed Qamruz Zamaan Saheb (daamat barakaatuhum) advised that if someone finds the word 'Khanqah' unpalatable, then he should instead use the term 'Daarut Tazkiyah wal Ihsaan'. What harm is there in this? It is for this reason that our Hadhrat Wala (daamat barakaatuhum) named his Khanqah, '*Daarut Tazkiyah wal Ihsaan'*. Alhamdulillah, the effort of *Tazkiyah* (purification) and *Ihsaan* (beneficence/performance of good deeds) are amply being disseminated from here. People from our locality and beyond flock here to fulfil their desire and attain their objective (of purification of the soul). We make dua that Allaah ﷻ take much more work of Tazkiyah and Ihsaan from here. We have trust in Allaah ﷻ.

Finally, my dua is that Allaah Tabarak wa Ta`ala grant me and all Muslims His Love, proximity and recognition. May He make us all seekers of the Path of Truth and grant us all acceptance. Aameen Ya Rabbal Aalemeen.

Fadhl Mahmood (May Allaah ﷻ have mercy on him)
15 Shabaan 1426

INTRODUCTION OF THE KITAAB
Doctor Ahmed Farid – (Author of original Kitaab)

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن محمداً عبده ورسوله صلي اللهم عليه و علي اله و صحبه و سلم

The purification of the soul, its rectification and cleansing are matters of such importance which were brought to this Ummat by Nabi ﷺ. As Allaah ﷻ has granted this Ummat a great boon and blessing by sending to us Hadhrat Muhammed Mustafa ﷺ. In this regard, Allaah ﷻ states:

هُوَ الَّذِیۡ بَعَثَ فِی الۡاُمِّیّٖنَ رَسُوۡلًا مِّنۡهُمۡ یَتۡلُوۡا عَلَیۡهِمۡ اٰیٰتِهٖ وَ یُزَکِّیۡهِمۡ وَ یُعَلِّمُهُمُ الۡکِتٰبَ وَ الۡحِکۡمَةَ ۚ وَ اِنۡ کَانُوۡا مِنۡ قَبۡلُ لَفِیۡ ضَلٰلٍ مُّبِیۡنٍ ۙ﴿۲﴾

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error."

Those who believe in the existence of Allaah ﷻ and the Day of Qiyaamat, should pay particular attention to purification of the soul, because Allaah ﷻ has placed; and limited the success of His slaves in purification of the soul, spiritual refinement and cleansing of the heart. In this regard, in Surah Shams, after taking an oath on eleven things, Allaah ﷻ mentions the purification of the soul. This type of sequence and unique Aayat is not to be found anywhere else in the Qur`aan Majeed. Allaah ﷻ states:

وَ الَّیۡلِ اِذَا یَغۡشٰىهَا ۙ﴿۴﴾ وَ وَ النَّهَارِ اِذَا جَلّٰىهَا ۙ﴿۳﴾ وَ الۡقَمَرِ اِذَا تَلٰىهَا ۙ﴿۲﴾ وَ الشَّمۡسِ وَ ضُحٰىهَا ۙ﴿۱﴾
فَاَلۡهَمَهَا فُجُوۡرَهَا وَ وَ نَفۡسٍ وَّ مَا سَوّٰىهَا ۙ﴿۷﴾ وَ الۡاَرۡضِ وَ مَا طَحٰىهَا ۙ﴿۶﴾ السَّمَآءِ وَ مَا بَنٰىهَا ۙ﴿۵﴾
وَ قَدۡ خَابَ مَنۡ دَسّٰىهَا ؕ﴿۱۰﴾ قَدۡ اَفۡلَحَ مَنۡ زَکّٰىهَا ۙ﴿۹﴾ تَقۡوٰىهَا ۙ﴿۸﴾

"*By the sun and its brightness. And [by] the moon when it follows it. And [by] the day when it displays it. And [by] the night when it covers it. And [by] the sky and He who constructed it. And [by] the earth and He who spread it. And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instils it [with corruption].*"

The literal meaning of '*Tazkiyah*' is to 'cleanse' a thing. To give charity (Sadaqah) from one's wealth is called '*Zakaat*', because it is a means of cleansing one's wealth by fulfilling the rights of Allaah ﷻ.

Benefit can be attained on this subject matter by studying the Kitaabs of the pious predecessors. However, comprehending and understanding the works of these luminaries may prove difficult for the general masses for various reasons. One of those reasons is that these Kitaabs comprise of bulky volumes upon volumes, which make its study onerous for the normal Muslim. Another reason is that many of these Kitaabs comprise of weak and unreliable Ahaadith.
Alhamdulillah, we have compiled this Kitaab by sourcing the authentic Ahaadith on this subject gleaned from various Kitaabs of the Salaf-e-Saaliheen. We have cited the views of those illustrious Ulama who are expert and proficient in this field, like Imaam Ghazaali ﷺ, Imaam Ibn Qayyim and Imaam Ibn Rajab ﷺ.

Finally we have hope in Allaah ﷻ that the compiler, publisher, printer and readers of this Kitaab benefit therefrom on that Day when no other benefit will be forthcoming. Neither will wealth nor children benefit on that Day, except that which has reached our Rabb with a pure heart.

https://darulfaqeeh.wordpress.com

وللہ الحمد و المنة و ھو مولانا و الیہ المصیر

GOOD AND PRAISEWORTHY CHARACTER

The study and description of these qualities will promote purity and rectification of the heart.

1. Sincerity
2. Knowledge
3. Striving
4. Patience
5. Gratefulness
6. Trust in Allaah ﷻ
7. Affection for Allaah ﷻ
8. To be content with His Decree
9. Hope
10. Fear
11. Repentance

INCULCATE SINCERITY IN ACTIONS

Ikhlaas: In order to attain proximity to Allaah ﷻ, the servant should cleanse his intention and purpose of all adulteration and contamination.
Someone defined *Ikhlaas* as follows: The acknowledgement and recognition of (the presence of) Allaah ﷻ, by the negation of everything else, in the execution of acts of Ibaadat.
Some have said that *Ikhlaas* is when the servant of Allaah ﷻ devotes all his attention perpetually towards Allaah ﷻ by forgetting to lift his gaze towards the creation.

That virtuous act which is executed in accordance to the Sunnat of Rasulullaah ﷺ, is accepted on the condition that it is carried out with *Ikhlaas*. Allaah ﷻ has instructed us thus:

وَ مَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ

"*And they were not commanded except to worship Allaah, [being] sincere to Him in religion, inclining to truth…*"

Hadhrat Abu Umaamah ؓ reports that a man came in the blessed presence of Nabi ﷺ and asked, *"O Rasulullaah ﷺ! What is the ruling regarding that person who participates in Jihaad with the hope of Thawaab and fame?"* Nabi ﷺ replied that there is nothing for such a person. This person asked the same question thrice and Nabi ﷺ gave the same reply all three times. Thereafter, Nabi ﷺ said that Allaah ﷻ only accepts those actions which are executed with *Ikhlaas* and solely for His pleasure. [Abu Dawood / Nisai]

Hadhrat Abu Saeed Khudri ؓ reports that on the occasion of Hajjatul Wida, Rasulullaah ﷺ said that may Allaah ﷻ keep that person fresh and radiant who has heard my words and then preserved it. There are many a persons who are not *Faqeeh* in Ilm-e-Haqeeqat. There are three such acts towards which no Muslim servant of Allaah ﷻ holds enmity or hatred:

1. *Ikhlaas* in executing deeds for Allaah ﷻ.
2. Wishing well for the Muslim leaders and rulers

3. Holding firmly to the Jamaat of Muslims. [Bazzaar / Ibn Hibbaan]

These three qualities promote the rectification and reformation of the heart. That person who inculcates these qualities will free and purify himself from treachery, deceit and evil.

The tricks and wiles of shaitaan target a person through his *Ikhlaas*. As Allaah ﷻ quotes shaitaan in the Qur`aan Majeed:

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

"*Except Your servants among them that are sincere."*

Shaitaan says that he will not (cannot) lead astray those servants of Allaah ﷻ who are sincere in their actions.
A saint mentioned: *"O Naffs! Inculcate sincerity, so that you may be liberated from the Fire of Jahannam."*
Most certainly, the *naffs* attains peace and contentment from the temptations and enticements of this world, and the heart inclines towards it. When this condition, be it trivial or major, finds its way into any deed, then it creates a smudge and taints the cleanliness thereof. *Ikhlaas* is also destroyed in this manner. In reality, man is soaked and saturated in his desires and pleasures. Neither is his Ibaadat nor any deed, really free of worldly intent or motive. It is for this reason that it is said if a person's single moment is truly pure with *Ikhlaas*, then he is successful. It is extremely difficult to attain *Ikhlaas* and liberate the heart of all other associations and adulteration.

Ikhlaas is in reality the term appropriated to purifying the heart of all adulterations, to such an extent that there is no motive to a deed other than attaining proximity to Allaah ﷻ. It is also possible to acquire such a state where the servant is totally saturated in the love of Allaah ﷻ and the love for the world is totally dissipated from his heart. The eating, drinking, relieving the call of nature or the fulfilling of any worldly need then becomes correct and pure of intent. As for that person who is devoid of these traits, he should understand that the doors of *Ikhlaas* are closed to him. Except who Allaah ﷻ wishes.

Similarly, the person who is overwhelmed with the love of Allaah ﷻ and concern for the Aakhirah, is blessed with all of his actions coming under the purview of being classified as acts of Ibaadat encompassed with *Ikhlaas*. However if a person is enamoured with the love of the world and fame, which results in pride and haughtiness, will have his entire existence coloured in this misfortune, to such an extent that his Salaat, fasting and all other acts of Ibaadaat will not remain purely (with *Ikhlaas*) for Allaah ﷻ.

A method of acquiring *Ikhlaas* has been prescribed as follows: The naffs should be kept distant from things of desire, abandoning love for the things of this world and focussing intently on the Aakhirah. When this condition and state of the soul overcomes a person, then it becomes easy to inculcate *Ikhlaas*, otherwise there are many a deeds that man does with great effort, thinking it to be purely for Allaah ﷻ, whereas he deceives himself because he has not as yet discerned the unfortunate and evil result of his intentions.

There is an incident regarding a man who always performed his Salaat in the first row of the Musjid. One day, he was unwittingly delayed and had to stand in the second row. A sadness and feeling of grief overcame him when it dawned on him that standing in the first saff brought

him pleasure and contentment of heart realising that people saw him. He then (realising his evil intentions) repeated all his previous Salaats.

NOTE: This incident was also related to me by Hadhrat Muslihul Ummat Moulana Wasiullah Saheb ﷺ, which is effective in inciting and teaching the lesson of *Ikhlaas*. May Allaah ﷻ grant us all the *Tawfeeq* to inculcate true *Ikhlaas*. Aameen! [Muhammed Qamruz Zamaan]

It is a reality that very few of man's actions are free and devoid of pride and vanity, and there are very few people who are foresighted and intelligent enough to discern and recognise this. The exception are those whom Allaah ﷻ has granted the guidance and *Tawfeeq* to do so. This is the reason why some unwary people will see their virtuous deeds in the form of evil ones on the Day of Qiyaamat. These Aayaat refer to such people:

وَ بَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ

وَ بَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا

"And there will appear to them from Allaah that which they had not taken into account. And there will appear to them the evils they had earned."

At another juncture, Allaah ﷻ states:

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ هُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَ لِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿١٠٥﴾

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَ اتَّخَذُوْٓا اٰيٰتِيْ وَ رُسُلِيْ هُزُوًا ﴿١٠٦﴾

STATEMENTS PERTAINING TO IKHLAAS

Hadhrat Ya`qoob ﷺ stated that the sign of a sincere man is that he makes as much an effort at concealing his virtuous acts as he would do for his evil deeds.

Hadhrat Moosa ﷺ said that (true) *Ikhlaas* is when no attention is paid to *Ikhlaas*, because when a person concentrates on his *Ikhlaas* when executing an act then his *Ikhlaas* is in need of rectification.
That which has been said regarding the purification of deeds from pride and vanity means that when one pays particular attention to sincerity and *Ikhlaas* when executing an act, then this in itself is a sign of pride and vanity. This is a type of hardship and self-imposed difficulty. Pure and *khaalis* deeds are those which are free from flaws and difficulties.

Hadhrat Ayoob ﷺ said that that the most difficult and arduous task for the person executing a deed is to have *Ikhlaas*.
Some Salaf-e-Saaliheen have stated that success and eternal salvation lies in the slightest amount of *Ikhlaas*, but (true) *Ikhlaas* is a very difficult thing to accomplish.

Hadhrat Suhail ﵀ was asked, "*What is most difficult on the naffs?*" He replied, *"Ikhlaas, because there is no part for it in the naffs."*

Hadhrat Fudhail ﵀ stated, *"Not executing an act to show people, is pride, and to (do an act in order to) show people would be shirk (polytheism)."*
Ikhlaas is when Allaah ﷻ grants respite from both, *shikr* and *riya* (polytheism and pride).

THE REALITY OF INTENTION

Intention does not mean that the person making the intention, verbally states, *"I am making an intention…"* In fact, its source is the heart. Sometimes, it is simple for a person to make his intention pure and sometimes it is extremely difficult. For that person whose heart is overwhelmed with Deeni concern, it is simple to be aware of the intention of righteous deeds, because one particular trait of the heart is that it is inclined towards virtuous deeds, which is why it is constantly enthused at striving to inculcate such acts.
However, as for that heart which is constantly inclined towards the world and overwhelmed by it, the awareness of virtuous acts remain distant, to such an extent that it becomes arduous and cumbersome to even execute basic Fardh and Waajib acts. In this regard, there is a famous hadith:

عن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Hadhrat Umar bin Khattaab ﵁ reports, "I heard Rasulullaah ﷺ say: 'Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (Hijrah) was to Allaah and His Messenger, his migration is to Allaah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Bukhaari and Muslim]

Regarding this hadith, Imaam Shaafi` ﵀ stated that it comprises one third of Ilm (knowledge). The statement of Nabi ﷺ, *"Actions are judged by their motives"*, means that the veracity and acceptance of deeds, which may also be in conformity to the Sunnat, are dependent on the purity of intention. This is also precisely in conformity to another hadith where Nabi ﷺ said: إِنَّمَا الْأَعْمَالُ بِالخواتيمِ (Actions are judged by their end result).

Also, the portion of Nabi's ﷺ statement, *"so each man will have what he intended"*, means that the reward for the action of the doer depends on his intention.
The author states that when Nabi ﷺ said, *"he whose migration was…"*, he ﷺ was establishing a general principle that the acceptance or rejection of any deed depended on the intention. The reward or recompense will be afforded in accordance to the intention made. Otherwise, regardless of how meritorious and noble an act is, if it is not done for the pleasure of Allaah ﷻ, then it will not be considered in the Aakhirah and there will be no reward for the perpetrator.
From this discussion it should be clear that the ruling of a sin will not change merely by intention. If any person labours under the misconception that the ruling of*: "Actions are based on their intentions"* is general and extends that ruling to assume that a sin executed with a 'good intention' becomes an act of Ibaadat; then such a person is grossly mistaken and ignorant. The ruling of *"Actions are based on their intentions"* is specific to three types of actions:

1. Ibaadat

2. Permissible acts
3. Sin

Therefore, an act of obedience can become a sin due to a foul intention, and a permissible act can either become a sin with an evil intention or an act of obedience if coupled with a noble intention. Also, if a sin is coupled with multiple evil intentions, then the gravity and calamity of that sin is multiplied.

The perfection of Ibaadat and the increase in its virtue and merit is dependent and proportionate to the intention, on the condition that the intention is purely in servitude to Allaah ﷻ and for His pleasure. However, if the act is tainted with pride or vanity, then that Ibaadat will be converted into sin. Similarly, with the increase in noble intentions, the reward and acceptance is also compounded.

The permissible acts – it is clear that any act or general habit carried out in this world, which is permissible; if executed with a pure intention becomes an act of Ibaadat. It is through the bounty of this intention that a believing person reaches high stages and ranks in the Sight of Allaah ﷻ.

THE VIRTUE OF INTENTION

Hadhrat Umar bin Khattaab ﷺ reports that the best of deeds is the execution of the Faraaidh acts, which Allaah ﷻ had made compulsory; and similarly abstention from those things which Allaah ﷻ had made haraam. When the intention is pure then it is connected to Allaah ﷻ.

Some Salaf-e-Saaliheen have mentioned that there are times when a very small deed or act becomes great and significant owing to purity of intention, and a great act becomes insignificant and worthless due to intention.

Hadhrat Yahya bin Abi Katheer ﷺ has mentioned, *"O people! Learn properly how to make intention, because the intention is more effective than the act itself."*

Hadhrat Ibn Umar ﷺ once heard a man utter in an audible voice, whilst he was donning the *Ihraam*, "*O Allaah! Indeed I intend Hajj and Umrah."* Hadhrat Ibn Umar ﷺ commented: *"Do you intend informing people about your intention to perform Hajj and Umrah, or do you not realise that Allaah ﷻ knows what is in your heart?"*

Intention is the aim and objective of the heart. It is not necessary to verbally utter any intention when executing an act of Ibaadat. (However, if uttered verbally, then it is preferred because it affords greater concentration and deliberation in the heart).

KNOWLEDGE AND THE VIRTUE OF ITS ACQUISITION

The Ahaadith and Aayaat of the Qur`aan Majeed are replete with the virtues of knowledge. By way of illustration we will cite a few examples:

Allaah ﷻ states:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَ الَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ

"Allah will raise those who have believed among you and those who were given knowledge, by degrees." [Surah Mujaadilah, Aayat 11]

Allaah ﷻ states in another Aayat:

قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لَا يَعْلَمُوْنَ ؕ

"Say, 'Are those who know equal to those who do not know?'" [Surah Zumar, Aayat 9]

Regarding the virtue of knowledge, Nabi ﷺ said:
"The person for whom Allaah intends good, He blesses him with the understanding of Deen." [Bukhaari/Muslim]

"That person who treads the path towards acquiring knowledge, Allaah ﷻ simplifies a path for him into Jannat." [Muslim Shareef]

The pursuit of knowledge entails (literally) treading a road or undertaking some journey to present oneself at the feet of the Ulama or Fuqahaa. Similarly, the pursuit of knowledge also necessitates a figurative path and journey which includes the tools of acquiring that knowledge, like learning and memorising, understanding the content, learning and teaching, etc.
The blessed words of Nabi ﷺ, *"Allaah ﷻ simplifies a path for him into Jannat"*, means that Allaah ﷻ will make easy for him the path to Jannat by removing the obstacles and difficulties. The path to Jannat is acquired through knowledge.
Another reference of this hadith could also be to the Day of Qiyaamat and the path to Jannat, meaning the *Pul Siraat*.

The quickest road to reach Allaah ﷻ is through knowledge. Therefore whosoever treads this path, will quickly reach Allaah ﷻ and Jannat. The darkness of ignorance and doubt is easily dispelled through this path. This is why Allaah ﷻ has referred to His Kitaab as '*Noor'*.

There is a narration in *Saheehain* where Hadhrat Abdullah Ibn Umar ؓ reports from Nabi ﷺ that Allaah ﷻ will not extract knowledge from the bosoms of men, rather He will eliminate knowledge by removing the Ulama. When there no longer remains any Ulama then the people will make the ignoramuses their leaders and guides. The people will seek masaa`il from these ignoramuses, who will issue rulings without having the knowledge to do so. They will be astray themselves and lead others astray. [Bukhaari/Muslim]

It was asked of Hadhrat Ubaadah bin Saamit ؓ regarding this hadith, to which he replied, *"If you wish to know its meaning, then I will inform you that the very first knowledge which will be taken from the hearts of men, will be humility."*
Hadhrat Ubaadah bin Saamit ؓ said this because there are two types of knowledge:
The first type of knowledge is that whose fruits are in the hearts of man. That is the knowledge of Allaah ﷻ, His Names, His Qualities and His Attributes. This knowledge necessitates the fear for Allaah ﷻ, His Homage, His Love, Trust in Him and hope in Him. This is the beneficial knowledge. Hadhrat Ibn Mas`ood ؓ stated that there will be such people who will recite the Qur`aan Majeed but the Qur`aan Majeed will not transcend beyond their throats. However, when it descends into their hearts and attaches to it, then only will it be of benefit.

Hadhrat Hasan Basri ؒ stated that there are two types of knowledge:

(1). *Ilm-e-Lisaani* (knowledge of the tongue) – This knowledge will bear testimony against the son of Hadhrat Aadam ﷺ. As is mentioned in the Ahaadith Shareef: *"The Qur`aan Majeed will either be a witness in your favour or against you."*

(2). The second type of knowledge is *Ilm-e-Qalbi* (knowledge of the heart). This is the beneficial knowledge. The first type of knowledge which will ascend and be taken away will be this beneficial knowledge. This knowledge is also referred to as *Ilm-e-Baatin*, which is embedded in the heart and aids its reformation. During the final era of the existence of this universe, only the external knowledge will remain. People will become unconcerned and indifferent towards knowledge and they will not practice on the requisites of the knowledge as they are required to. This will be the case with those who hold this knowledge and those who don't. Eventually even this knowledge will dissipate and be removed. Qiyaamat will dawn on the worst of mankind.

THE TYPES AND CATEGORIES OF THE HEART

Allaah ﷻ states:

إِنَّ السَّمْعَ وَ الْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا

"Indeed, the hearing, the sight and the heart - about all those, [one] will be questioned"
[Surah Bani Israeel, Aayat 36]

The status and station of the heart to the rest of the limbs and organs of the body is like that of a king's station to his army and subjects. All matters and decisions originate from here. The heart takes service from the other limbs as it wishes. The rest of the body take their orders and are subservient to the heart. The rest of the limbs in the body gain steadfastness or deviation from the heart. All matters and dealings flow from the heart. As Nabi ﷺ said:

أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ. أَلاَ وَهِيَ الْقَلْبُ

"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart."

In reality, the heart is the king of the entire body. Whatever the heart instructs, is immediately carried out by the limbs. The steadfastness or correctness in the activities of the limbs are derived from the intentions of the heart. The heart is responsible and answerable to the Deen. This is the reason why the *Saalikeen* (those treading the path of *Sulook*) have regarded paying attention to the reformation of the heart as their prime objective. Those who engage in much Ibaadat and spiritual exercises devote prime importance to contemplation and concern for the illnesses and cure of the heart.

The types of hearts

Insofar as the heart being alive or dead, there are three types:

1. *Qalb-e-Saleem* – a pure and unadulterated heart
2. A dead heart
3. An ailing heart

(1). *Qalb-e-Saleem* – On the Day of Qiyaamat, only that person will find eternal salvation who comes in the presence of Allaah ﷻ with a *Qalb-e-Saleem*, as Allaah ﷻ states:

يَوْمَ لَا يَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ ۝٨٨ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ۝٨٩

"On that Day neither will wealth nor children benefit (anyone), except the person who comes to Allaah with a pure heart." [Surah Shu`ara, Aayaat 88-89]

The definition of a *Qalb-e-Saleem* is as follows: It is that (heart) which is pure from every desire and inclination that conflicts with a divine instruction or prohibition and from every doubt and uncertainty that clashes with Divine Decree. It is dissatisfied with servitude to anyone besides Allaah ﷻ and with any decision contrary to Nabi ﷺ. Its devotion to Allaah Ta`ala alone, so is its attention and affection. Its trust is solely on Allaah ﷻ and sincere penitence is to Him only. Humility, fear and hope is only in Him. All of its actions permeate with sincerity and honesty. If it shows affection towards anyone or anything, it is solely for His pleasure, and if it bears animosity towards anyone or anything, it is for Him only. Whatever it gives is for Allaah ﷻ and whatever it withholds is for His pleasure.
All of this is not sufficient, in fact, it is free from giving preference or inclination to the decision of any human other than that of Allaah Ta`ala's Rasool ﷺ. The heart practices on the Deen with total conviction and steadfastness and discards the views, practices and statements of others. It has absolutely no desire or yearning towards the beliefs and views of anyone opposed to Allaah ﷻ and His Rasool ﷺ. As Allaah ﷻ states,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝١

"O believers! Do not (put yourselves) forward in the presence of Allaah and His Rasool and fear Allaah. Indeed Allaah is all-Hearing All-Knowing." [Surah Hujaraat, Aayat 1]

(2). A dead heart – this is in total opposition to a *Qalb-e-Saleem*. It is the heart which is unfamiliar with Allaah ﷻ. Notwithstanding His Decrees, it remains aloof from worshipping Him. It has no perception of affection or pleasure of Allaah ﷻ. It remains perpetually soaked and saturated in the pleasures and comforts of the world, notwithstanding Allaah Ta`ala's Anger and Displeasure. It will not sacrifice the slightest worldly pleasure in favour of Allaah ﷻ's Injunctions. It engages in the servitude of all besides Allaah Ta`ala, regardless of Allaah ﷻ's Pleasure or Displeasure. If it displays affection towards anyone or anything then it does so for its own pleasure, and if it despises anyone or anything then it does so for its own agendas. If it gives or withholds anything then it does so for its own selfish reasons. The *naffs* is the most virtuous thing in its opinion. According to its (warped) thinking, the *Naffs* is more worthy of affection than Allaah ﷻ. The *Naffs* is its Imaam, base desires are its guide, ignorance is its leader and negligence its hallmark and conveyance. It remains perpetually mesmerised, intoxicated and enthralled in worldly pursuit and in obtaining worldly objectives. It is constantly being invited to Allaah ﷻ and the Aakhirah, from every near and far corner, but it lends no ear to these voices of goodwill. In fact, it chases after every rebellious shaitaan. The world has become its yardstick for pleasure and sadness. Base and whimsical desires renders it blind to guidance.
Companionship with such persons and engaging in dealings and socialising with them is not merely a disease, but poisonous, which will result in eventual destruction.

(3). An ailing heart – This that heart which comprises components of both; life and illness. When one of these components pulls it toward itself then the other does likewise. When one of the two overwhelms the other, then qualities such as affection for Allaah ﷻ, belief in Him, conviction, *Ikhlaas*, etc. are created, which give rise to life in such a heart. When the other component overwhelms, then qualities like love for base desires, preference of this world over the Aakhirah, acquisition of this world, greed, jealousy, vanity, pride, etc. are created in it,

which become the means of its destruction and annihilation. In this way, this heart is constantly at battle; where on the one side it is called towards Allaah ﷻ, His Rasool ﷺ, the Aakhirah, etc. and on the other towards the world and its attractions. It will accept and embrace one over the other based on its disposition and taste.

The first heart is brimming with life, humble, soft and full of discernment; the second heart is lifeless, dry and soulless, whereas the third heart is ill – it either inclines towards peace and safety, or destruction and annihilation. May Allaah ﷻ save us.

THE AILMENTS OF THE HEART AND THE SIGNS OF ITS HEALTH

The signs of an ailing heart

Sometimes it so happens that a person's heart is ill and the illness is of a severe nature, but he cannot discern this, to such an extent that it dies and he fails to understand the reasons for this.

The signs of an ailing or dead heart are when sin and disobedience do not cause any inconvenience or hurt, no pain is felt at the Haqq not being recognised or at baatil beliefs. If a person had any life in his heart then he would most certainly have felt pain and hurt at perpetrating evil and for not recognising the Haqq. Sometimes it occurs thus that a person recognises the ailing heart, but due to the bitter medicine required to rectify it, he prefers continuing with the inconvenience of the ailing heart rather than take the bitter medicine.

One of the signs of an ailing heart is that it shuns beneficial nourishment in favour of harmful things. Similarly it abandons the beneficial medicine and turns its attention towards the indulgence of harmful things. Whilst a healthy and thriving heart recognises that which is beneficial and has holds cure and is able to give this preference over what is harmful. Keep in mind that the most beneficial nourishment is Imaan and the best and most valuable medicine is the Qur`aan Majeed.

The signs of a healthy heart

One of the signs is that it undertakes a journey from this world to reach the abode of the Aakhirah. It treats this world as an ephemeral abode and just as a passing phase from which it reaped the necessary requirements and finally arrived at its resting station of the Aakhirah. As Nabi ﷺ advised Hadhrat Abdullah Ibn Umar ؓ that he should live in this world like a traveller and wayfarer. [Bukhaari Shareef]

The heart will give preference to this world in proportion to its ailment. It will regard this world as its permanent abode and regard itself as part of it.

Another sign of a healthy heart is that it will constantly keep man vigilant and alert, and remind him to incline towards Allaah ﷻ. It will constantly keep man turned towards Allaah ﷻ to such an extent that it will create a bond of love and affection and become a true beloved. When it acquires the divine love, it will gain freedom from all other infatuations and affections and when it enters the servitude of Allaah Ta`ala, it will become free of all other bondages.

Another sign of a healthy heart is that when it omits any *wazifah* or act of Ibaadat, then it experiences such grief and sadness, which is not even felt by a worldly person who loses his wealth.

Another sign of a healthy heart is that it experiences such intense enthusiasm and zeal to perform the Ibaadat of Allaah Ta`ala, like a starving person's eagerness for food and drink. Hadhrat Yahya bin Ma`az ؒ said that the person who experiences pleasure and happiness at

making the Ibaadat of Allaah Ta`ala, will have people experience happiness and pleasure at serving him; and the person whose eyes are cooled at the remembrance of Allaah ﷻ will likewise be a means of the cooling of the eyes of everyone else when they gaze at him. [The general public will deem it their honour to serve a pious person and they will find pleasure in doing so, as we witness with the *buzrugs*.]

Another sign of a healthy heart is that it cuts off concern and worry for everything else and directs it all to the Ibaadat of Allaah ﷻ.

Another sign of a healthy heart is that it finds greater hurt and inconvenience at wasted time than a miser experiences by spending his wealth.

Another sign is that when it is engaged in Salaat, it acquires freedom from all grief and sadness, and it experiences complete peace and contentment. In Salaat it finds coolness of the eyes and experiences true happiness.

A sign of a healthy heart is that it never tires from remembering its Rabb. It does not waver from making His Ibaadat neither does it find familiarity or fondness in anything besides Allaah ﷻ, except that person who is focussed only upon his Rabb and reminds him thereof.

Another sign is that its sincerity of intention supersedes the action. It has high regard for *Ikhlaas*, truthfulness and the well-being of fellow men. It affords great consideration towards perpetuating and being steadfast in good deeds, purification of the *naffs* and courtesy. Together with this, it also regards itself as deficient in fulfilling the rights of Allaah ﷻ.

The causes of a diseased heart

The *Fitnahs* which agitate the heart are the very causes for its ailments. Included amongst them are specifically – desires and doubts. Desires give rise to evil intentions and objectives, and doubts spoil knowledge and beliefs.

" تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَأَىُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَىُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضَ مِثْلِ الصَّفَا فَلاَ تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالأَرْضُ وَالآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لاَ يَعْرِفُ مَعْرُوفًا وَلاَ يُنْكِرُ مُنْكَرًا إِلاَّ مَا أُشْرِبَ مِنْ هَوَاهُ"

Hadhrat Hudhaifah ﷺ reports that Rasulullaah ﷺ, "*Temptations will be presented to man's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion."* [Muslim Shareef]

In the face of *Fitnahs*, Nabi ﷺ described the heart as having two portions – one is that heart which, when faced with any *fitnah*, absorbs it as fast as cotton wool would water, which will result in it a black spot forming on it. In this way, it will react to all *Fitnahs* that present themselves to it, until it becomes totally blackened like an upturned vessel. When it has become totally black, then the following two diseases afflict it, which will result in its destruction:

The first disease is that good and virtuous deeds look like evil ones, which results in him not recognising good as good or evil as evil. Sometimes this diseases overwhelms him so much

that he regards virtue as evil and evil as virtue; Sunnat as bid`ah and bid`ah as Sunnat; and Haqq as baatil and vice versa.

The second disease is that it makes the Shariah which was brought down by Nabi ﷺ, subservient to its desires and whims. It renders the Shariah a follower of its own will and desire.
Nevertheless, the pure, healthy and unadulterated heart sparkles with the illumination of Imaan. The lantern of Imaan perpetually keeps it radiant. Whenever a *fitnah* presents itself, this pure heart displays its revulsion and repulses it. In this way, its radiance and lustre continue to brim forth.

There are four things which prove poisonous to the heart

It is understood that all sin is like poison to the heart, which promote its destruction and annihilation. All diseases of the heart originate from sin. Sin is the catalyst which exacerbate the diseases in the heart. It is sin that steers the heart towards everything other than Allaah ﷻ. As Hadhrat Abdulah ibn Mubaarak ؒ cites in a prose:

"I have seen sin kill hearts, which resulted in disgrace and debasement.
The abandonment of sin enlivens the hearts, and disobedience (to the base desires of the heart) proves valuable."

Therefore, the person who wishes peace, contentment and life for his heart, should purify himself of the poison of sins. It is necessary to constantly monitor the heart, to ensure that it does not falter into sin. If perchance the heart does engage in sin, then he should immediately purge it with *astaghfaar* and sincere repentance, so the vile and poisonous effects of the sin be cleansed and effaced.

The four poisonous things for the heart are: Excessive speech, evil gazes, excessive food and excessive intermingling and socialising. These four things adversely affect the heart and rapidly counteract the life in any heart.

Excessive speech

There is a narration in Musnad Ahmed from Hadhrat Anas ؓ who reported from Rasulullaah ﷺ said that a believer's Imaan is incomplete as long as his heart is not correct; and his heart will not be complete until his tongue is not corrected. In this hadith, Nabi ﷺ hinged the perfection of Imaan on the rectification of the heart and the rectification of the heart on the refinement of the tongue.

There is a narration in Tirmidhi Shareef as reported by Hadhrat Abdullah Ibn Umar ؓ that besides the Thikr of Allaah ﷻ, there should be no extra speech, because any speech besides the remembrance of Allaah ﷻ hardens the heart, and a hard-hearted person is furthest from Allaah ﷻ.

Hadhrat Umar bin Khattaab ؓ said: *"He who speaks excessively also falters greatly, and the one who falters commits more sins, and he who sins excessively is more worthy of the Fire of Jahannam."*

Hadhrat Mu`aaz ؓ reports, "*Nabi ﷺ said, 'O Mu`aaz! Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Rasulullaah ﷺ! He said: 'The head of the matter is Islam, and its pillar is the Salaat, and its hump is Jihad.' Then he*

said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Rasulullaah ﷺ!' Nabi ﷺ grabbed his tongue and said, 'Restrain this.' I said: 'O Rasulullaah ﷺ! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people not tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?'" [Tirmidhi Shareef]

The words in this hadith حَصَائِدُ أَلْسِنَتِهِمْ refers to the retribution for the evils of the tongue. Because mankind sows virtue or evil through his actions and speech, and he will reap in the Aakhirah what he has sown of virtue or evil. That person who sows virtue through commendable actions and speech, will earn honour and respect in the Aakhirah, whereas the person who sows evil through distasteful speech and actions, will reap regret and disgrace.

Hadhrat Abu Hurairah ﷺ reports that amongst the factors which will land most people in Jahannam, are two: (1). Mouth and (2). Private parts [Musnad Ahmed / Tirmidhi]

There is a narration in Saheehain, from Hadhrat Abu Hurairah ﷺ that Nabi ﷺ said, *"A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Jahannam deeper than the distance between the east and the west."* [Bukhaari / Muslim]

Imaam Tirmidhi ﷺ added the following words to the narration: *"A word may emerge from a person's mouth, which in his estimation is trivial, but because of it, he will spend 70 years in Jahannam."*

Hadhrat Uqbah bin `Aamir ﷺ reports that he asked Nabi ﷺ, *"O Rasulullaah ﷺ! What is the means to salvation?' Nabi ﷺ replied, 'That you control your tongue, make your home sufficient for yourself, and cry over your sins."* [Bukhaari / Muslim]

Rasulullaah ﷺ said, *"That person who takes responsibility of his tongue and private parts, I will take responsibility for his entrance to Jannat."*

There is a narration in Saheehain from Hadhrat Abu Hurairah ﷺ where Nabi ﷺ said that the person who believes in Allaah ﷻ and the Last Day, should speak what is virtuous, or remain silent.

In the aforementioned hadith, Nabi ﷺ has basically prohibited evil speech by mentioning virtuous speech or silence, because speech is either good or evil.

Imaam Ibn Majah ﷺ cites a narrations from Hadhrat Umme Habibah ﷺ where Rasulullaah ﷺ said that every speech of man will count against him (on the Day of Qiyaamat) except enjoining virtue, prohibiting from evil and the remembrance of Allaah ﷻ.

Aathaar (anecdotes and statements) from the Sahaabah ﷺ

Hadhrat Umar bin Khattaab ﷺ once came to Hadhrat Abu Bakr ﷺ and he saw the latter pulling his tongue. Hadhrat Umar ﷺ asked him what the matter was and that Allaah ﷻ had forgiven him. Hadhrat Abu Bakr ﷺ responded that his tongue is the cause of his destruction.

Hadhrat Ibn Mas`ood ﷺ once took an oath in that Being besides Whom there is no other deity that the most important thing that needed imprisonment was his tongue. He would also say, *"O Tongue! Speak what is virtuous and benefit therefrom, remain silent from evil speech and safeguard yourself from disgrace."*

Hadhrat Abu Hurairah ﷺ reports that Hadhrat Ibn Abbaas ﷺ said, *"On the Day of Qiyaamat, from all his limbs, mankind will be most angry with his tongue, except that person who used his tongue to speak what is good or dictate something good."*

Hadhrat Hasan Basri ﷺ said, *"The person who cannot safeguard his tongue will not be able to safeguard his Deen."*

The most basic calamity of the tongue with regard to causing harm is to utter something that is not beneficial. In dilation of the gravity of this calamity, the words of Nabi ﷺ resonate: It is sufficient for a believer to be complete that he shun frivolous and useless speech and actions.

Hadhrat Abu Ubaidah ﷺ reports from Hadhrat Hasan ﷺ, *"That person who occupies himself in vain actions, Allaah ﷻ will disgrace him by severing ties with him."*

Hadhrat Sahal ﷺ said, *"That person who indulges in frivolous speech, will be deprived of truthfulness and credibility."*

The calamities and harms of the tongue discussed above refers to the basic and light evils perpetrated by the tongue. As for backbiting, slander, carrying tales, immoral speech, evil talk, arguing and (useless) debating, acrimonious speech, singing, music, lies, flattery, joking, poking fun, fictitious stories, etc.- these are such calamities, evils and diseases which render the heart of man rotten. Such speech remove peace and contentment in this world and spell disaster and destruction in the Aakhirah.

THE HARMS OF EVIL GAZES

Excessive evil gazes and glances give rise to beauty-worship and infatuations. In this way, the impression of the 'beloved' or 'admired' remains etched in the heart. This results in various types of evils and vices taking hold of a person, as discussed hereunder:

1. As Nabi ﷺ said that the evil gaze is a poisonous arrow from the arsenal of shaitaan. That person who lowers his gaze for the pleasure of Allaah ﷻ, will experience, as a recompense, a sweetness and a sense of harmony in the heart, which will be felt in his Ibaadat.
2. One of the vices of an evil gaze is that shaitaan enters with that gaze and establishes his wiles. Shaitaan magnifies the attractiveness of the gazed upon and makes it into a beautiful idol, which keeps the mind occupied day and night. Thereafter he lights up the flame of desire, prepares the firewood and stokes the base desires. Without the vison of the gazed upon, shaitaan is not able to achieve anything.
3. Another setback of evil gazes is that a person's heart and mind is always scattered and in disarray, to such an extent that he forgets his own well-being and welfare. This evil glances become an impediment in his functioning and duties. It makes him heedless and renders him a slave to his *naffs* and base desires, as Allaah ﷻ states:

وَ لَا تُطِعۡ مَنۡ اَغۡفَلۡنَا قَلۡبَهٗ عَنۡ ذِكۡرِنَا وَ اتَّبَعَ هَوٰىهُ وَ كَانَ اَمۡرُهٗ فُرُطًا ﴿۲۸﴾

"And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect." [Surah Kahaf, Aayat 28]

These three evils are created due to excessive evil glances. The practitioners of the heart say that there is one path that runs between the heart and eyes. If the eyes are evil and lewd then

the effects most certainly affect the heart. And when the heart becomes the base for decay and rot, then it is deprived of the recognition and affection of Allaah ﷻ. It can no longer gain proximity to Allaah ﷻ.

Granting freedom and unfettered release to evil gazes and glancing is in conflict to the explicit decree of Allaah Ta`ala, when He states:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَ يَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿۳۰﴾

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do." [Surah Noor, Aayat 30]

Whatever true happiness, good fortune and contentment a person experiences, it is owing to the obedience to Allaah ﷻ and following His Commands. A person will attain salvation in the Aakhirah, also based on this criteria.
The heart darkens with evil glancing and unrestrained gazes. In the same way, the heart gains illumination with the lowering of the gaze. For this reason, after the above Aayat Allaah ﷻ has stated:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ

"Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp…"

When the heart is illuminated with the Light of Allaah ﷻ, then goodness cascades over it from all four sides. In a similar, way, if it is darkened by sin and evil then it is enveloped by calamities and hardships.

Similarly, evil glances render the heart defective in distinguishing between Haqq and Baatil, Sunnat and Bid`ah; and its power of foresight is rendered useless. Lowering the gaze, on the other hand, strengthens the ability of distinguish between Haqq and Baatil.
Some pious predecessors have said that the person who imitates the Sunnat in his external appearance, has trained his spiritual self to be perpetually engaged in contemplation, safeguarded his gaze from strange persons of the opposite sex, kept his *Naffs* at a distance from doubt and uncertainties and has only utilised halaal sustenance; then such person's foresight is never in error.

It is amongst the Divine Rules and Principles that every part (of the body) becomes an extension of the deed it carries out, therefore the person who saves his gazes from strangers of the opposite sex, will be blessed with *Noor* from Allaah ﷻ.

THE HARMS OF INDULGING IN EXCESSIVE EATING

The result of eating less is that the heart is imbibed with softness, deep foresight and pleasant disposition. Base desires and anger are diminished. Whereas excessive eating has the opposite effects.

There is a narration from Hadhrat Miqdaam bin Ma`dikarib ﷺ where he heard Nabi ﷺ saying that there is no worse vessel that can be filled than the stomach. Just a few morsels of food is sufficient to keep a person alive, but if there is a need (to consume more) then only one third

of the stomach should be filled with food, one third for liquids and the remaining for air. [Musnad Ahmed]

Over eating and eating to one's fill has many harms. It results in a person being inclined to sin and fulfilling base desires. Executing acts of Ibaadaat and obedience become cumbersome. These two evils are such that it leads to a person become malevolent. This will result in countless transgressions and the omission of many Ibaadaat. That person who safeguards himself from the evil of the stomach has saved himself from many harms. The wiles and tricks of shaitaan quickly find a home in such a person who indulges in excessive eating. It is for this reason that it has been mentioned in some narrations that fasting greatly constrains the reign of shaitaan.

Some pious predecessors have said: There were some youth amongst the Bani Israeel that were primarily engaged in Allaah ﷻ's Ibaadat and spiritual exercises. When food was presented to them, then one person would stand before them proclaiming: You should not indulge in binging, you should not drink excessively and you should not sleep too much, lest you fall into destruction.

Rasulullaah ﷺ and his Sahaabah ﷺ would often remain hungry. Although much of this hunger was due to the paucity of food, nevertheless, Allaah ﷻ preferred this condition for His beloved. It is for this reason that Hadhrat Ibn Umar ﷺ remained hungry in emulation of Nabi ﷺ, notwithstanding the ample availability of food. This was also the normal habit of his honourable father ﷺ. Hadhrat Aishah ﷺ reports that after migrating to Madinah Munawwarah, the family of Nabi ﷺ sometimes suffered for up to three consecutive days without filling their bellies with bread. This condition continued until the demise of Nabi ﷺ.

Hadhrat Ebrahim bin Ad`ham ﷺ said, *"That person who has gained control over his stomach has gained control over his Deen. That person who overpowers his hunger, has acquired excellent character. Disobedience to Allaah ﷻ stays aloof from the hungry person, and close to the satiated belly."*

EXCESSIVE INTERMINGLING AND SOCIALISING

This is such a precarious disease which gives rise to many illnesses. Excessive socialising destroys a multitude of virtuous deed; gives rise to the creation of many enemies and causes deep chasms in the heart which are sometimes never sealed. The worldly and *Ukhrawi* harms are distinct and separate. However, this does not mean that one should not socialise at all. It is sometimes necessary to interact and meet people. There are four categories of people with whom interaction and 'socialising' takes place. When the difference between them is not recognised and they are not distinguishable, that's when the evils and diseases are inadvertently created:

1. The first type of people with whom interaction takes place can be likened to one's daily sustenance. Whether it is day or night, man is never independent from this type. This type of interaction is such that when the need for interaction with group is fulfilled, then the interaction may be paused, but whenever the need arises again the interaction is once again reignited. This continues without end. This group is the Jamaat of Ulama. They engage in inviting towards virtue and forbidding evil, they make one aware of the plots and whiles of one's enemies, they diagnose the diseases of the hearts and prescribe the remedies, they educate one on the Commandments

of Allaah ﷻ and His Rasool ﷺ and they are the well-wishers of the Ummat. To intermingle and interact with such people bears only benefit and no harm.

2. The second type or people with whom we interact, is that which can be likened to medicine. A person will only take medicine when ill. Similarly, when one is hale and hearty then there is no need for this interaction. This includes those people with whom we contract daily business, with whom we fulfil our normal worldly needs, seek advice, etc. There is a need for interaction with this type, from whom we are never completely independent.
3. The third type with whom we interact are such that they comprise varying degrees. Their strengths and weaknesses and their types and categories can be likened to diseases and cures. Interaction and intermingling with some of them is highly dangerous and like an incurable disease. They neither benefit one's Deen nor *dunya*, but notwithstanding that it is necessary to bear their malevolence.
   If interaction with this type intensifies then it becomes like a diseased nightmarish death. There are some amongst them who never speak cordially whereby you may benefit, neither do they remain silent so that you may benefit therefrom. They are those who constantly engage in vain speech and are saturated in self-glorification. They labour under the hollow vanity that a gathering blossoms because of their presence. The people in the gathering are sometimes even offended by their mere presence.

   In essence, notwithstanding the Deeni and worldly drawbacks in interaction with such persons, it is sometimes temporarily necessary. If perchance one has the misfortune of mingling with such persons, then one should deal with them in a good and cordial manner. Superficially they should be entertained, but the heart should remain aloof from their presence, until such time that Allaah ﷻ creates an avenue whereby one may escape their company.

4. The fourth type of people with whom interaction may occur are those with whom striking company only heralds disaster and destruction, and nothing else. Mixing with such people is pure poison. If a person consumes poison and the antidote is present, then fine, otherwise such a person is truly doomed. Unfortunately this type of people are plentiful. We make dua that Allaah ﷻ decreases their numbers. This type is the *bi`atees* and deviates. They are the culprits who have veered off the path of the Sunnat of Nabi ﷺ, and invite towards deviation and destruction. Their primary task is to confuse Sunnat with bid`ah and vice versa. It is inappropriate for any intelligent and wise person to interact with such persons. If, Allaah forbid, one does socialise with such persons, then one's heart is almost certainly doomed to death, or at the very least, prone to be inflicted with disease. May Allaah ﷻ keep us all in His Comfort and save us from such persons. Aameen.

BENEFICIAL NOURISHMENT TO KEEP THE HEART ALIVE

It should be understood that acts of Ibaadat are so essential to keeping the heart of the believer alive, as is food and drink for the existence and health of the body. All sins are like poisons ingested by the body, which despoil and destroy the heart. Therefore there is no escape from Ibaadat for the believer. Every human partakes of good and wholesome food to sustain and nourish the body, and if perchance he accidentally consumes poison, then he will immediately try everything in order to expel it from his body. It is of greater importance to ensure that the heart is properly nourished as opposed to the body, because in tending to the body, one is assured of a good and wholesome life, whereas the nourishment of the heart

secures double benefit – one is assured of a good and pure life and also good fortune and salvation in the Aakhirah. The bodily death merely severs one ties with this ephemeral abode, where the regret and remorse experienced by a dead heart will be everlasting.

One pious person said that it is surprising that people cry at the demise of a person, where they shed no tears at the death of a heart, whereas the death of the heart is much worse.
It is the life of the heart which lends freshness to the body and luminousness to the soul. The worship and Ibaadat of Allaah Rabbul Izzat is essential to keep the heart alive, which is why a we will proceed to discuss the Thikr of Allaah ﷻ, recitation of the Qur`aan Majeed, *Astaghfaar*, dua, *Durood* and salaam and Salaatul Lail (night prayers).

THE VIRTUE OF MAKING THIKR OF ALLAAH TA`ALA AND RECITATION OF THE QUR`AAN MAJEED

Imaam Ibn Taymia ﷺ has stated that the Thikr of Allaah ﷻ is as essential for the heart as is water to a fish. Just consider what the condition of the fish will be when it is taken out of the water.
Imaam Ibn Qayyim ﷺ has, in his Kitaab '*Al Waabilus Sayyib',* listed at least eighty benefits of making Thikr. With the guidance and will of Allaah ﷻ, we will enumerate some of these benefits. For the full discussion, kindly refer to the above mentioned Kitaab,

Some Benefits of Thikr

- Thikr is a means of lending strength to the heart and soul
- The person who does not engage in Thikr is like a lifeless object
- Shaitaan flees from Thikr, because it snatches his strength and energy and breaks his back.
- Thikr pleases Allaah ﷻ and makes Him happy.
- Thikr removes grief and sorrow from the heart
- Thikr is the means of acquiring true happiness, pleasure and contentment.
- Thikr illuminates the heart and countenance.
- Thikr brings about dignity, sweetness and brilliance to the face.
- Thikr creates affection towards Allaah ﷻ, Taqwa and proximity to Him.
- Similarly, one great benefit is that Allaah ﷻ remembers the one who makes His Thikr, as He states in His Kalaam, فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ (*Remember Me and I will remember you; express thanks to Me and do not be ungrateful*).

If this were the only benefit for making Thikr (i.e. Allaah ﷻ remembers the Thaakir), then this would be more than sufficient in expressing its virtue and honour.

- Thikr eliminates heedlessness and extinguishes mistakes.
- Thikr is the simplest form of Ibaadat.
- The promises Allaah ﷻ takes with regard to His Virtue and Favours in making Thikr, cannot be found in any other thing. As it is recorded in Saheehain from Hadhrat Abu Hurairah ﷺ that Rasulullaah ﷺ said:

مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ

"Whoever says: 'La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahul-hamd wa huwa 'ala kulli shai'in qadir,' one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Shaitaan on that day until night, and nobody will be able to do a better deed except the one who does more than he."

There is a narration in Tirmidhi Shareef from Hadhrat Jaabir ﷺ who reports that Nabi ﷺ said that whosoever recites *Subhaanalahi wa Bihamdihi*, a date palm will be planted for him in Jannat.
Hadhrat Abdullah ibn Mas`ood ﷺ said, *"It is my opinion that there is more merit in reciting Tasbeehaat than spending that many dinars in the Path of Allaah ﷻ."*

The Thikr of Allaah ﷻ is a cure for hardness of heart. A person asked Hadhrat Hasan Basri ﷺ, *"Abu Saeed! I complain to you about the hardness of my heart."* He replied, *"Melt that heart with the Thikr of Allaah ﷻ."*
Hadhrat Mak`hool ﷺ said, *"The Thikr of Allaah ﷻ is a (general) cure, and the remembrance of people is (a propellant for) disease."*
A person asked Hadhrat Salman which is the most virtuous of actions, to which he replied, *"Do you not recite the Qur`aan Majeed? Allaah ﷻ states, 'The remembrance of Allaah is the greatest (deed).'"*
It is recorded in Saheeh Bukhaari from Hadhrat Abu Moosa ﷺ that Rasulullaah ﷺ said,

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The example of the one who remembers his Rabb (makes Thikrullah) in comparison to the one who does not remember his Rabb, is that of a living creature compared to a dead one."

It is reported in Tirmidhi Shareef that a person asked Nabi ﷺ: *"O Rasulullaah! The doors (avenues) of charity are expansive. I am not able to practice on all of them. Therefore, be gracious to show me such a practice which I may hold on to with steadfastness, and it should not be arduous that I forget (which will reap me maximum reward)."* Nabi ﷺ replied that he should perpetually keep his tongue moist with the Thikr of Allaah ﷻ.

The perpetual engagement in Thikrullah benefits the reciter with the realisation and perception of the Day of Qiyaamat and the conditions of that Day, and it also saves one from futile speech, carrying tales, backbiting, etc.
The tongue of man is either engaged in Thikrullah or futile speech. The person for whom the doors of Thikrullah have opened, has in reality been blessed with the proximity and awareness of Allaah ﷻ. Therefore, the tongue should always be kept moist in the Thikr of Allaah ﷻ so that proximity to Allaah ﷻ and His Pleasure is earned. Similarly, such a person will have the blessings of Allaah Ta`ala showered upon him from all sides, because the person who has acquired the proximity to Allaah Ta`ala, has acquired everything, and the person who is deprived of the proximity of Allaah Ta`ala is deprived of everything.

THE TYPES AND CATEGORIES OF THIKR

Thikr is sometimes made by praising and glorifying the Names of Allaah ﷻ and His Qualities, like *"Subhaanallah, Alhamdulillah, Laa ilaha Illallah"*, and sometimes it is informing regarding the Qualities of Allaah ﷻ, like Allaah Ta`ala listens to His servants' voices and He Sees their actions, and sometimes Thikr is also in the form of mentioning the Injunctions and Prohibtions of Allaah ﷻ, like you will advise others that Allaah ﷻ has ordered such and such or forbidden such and such.

To be cognisant and appreciate the blessings, virtues and favours that Allaah Ta`ala has bestowed us with, is also a form of Thikr. The best form of Thikr is the recitation of the Qur`aan Majeed, because the Qur`aan Majeed holds the cure to all the diseases and ailments of the heart, as Allaah ﷻ states:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

"O mankind, there has to come to you instruction from your Rabb and healing for what is in the breasts and guidance and mercy for the believers." [Surah Yunus, Aayat 57]

Allaah Ta`ala further states:

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ

"And We sent down of the Qur'aan that which is healing and mercy for the believers." [Surah Bani Israeel, Aayat 82]

There are two diseases of the heart that are the most heavy – doubt and base desires. The Qur`aan Majeed holds the total and complete cure for these two ailments. The Qur`aan Majeed has such strong and absolute proofs, which clearly distinguishes between Haqq and Baatil. The truth and realties are clearly highlighted and the Qur`aan Kareem annihilates and exterminates all doubts and misgivings which spoil knowledge and perception.

Whosever recites the Qur`aan Majeed with concentration and understanding, will acquire a clear distinction between Haqq and Baatil. The Qur`aan Majeed holds the cure for base desires by holding absolute wisdom and understanding which creates disengagement from the world and instils desire for the Aakhirah.
The Qur`aan Majeed holds the greatest means to divine proximity, as Hadhrat Khabbaab bin Arat ؓ stated, *"Wherever possible, you should seek proximity to Allaah ﷻ. Remember also that the proximity to Allaah ﷻ which you will enjoy by recitation of the Qur`aan Majeed, you will not find elsewhere."*

Hadhrat Abdullah ibn Mas`ood ؓ said, *"Whosoever has love for the Qur`aan Majeed, has, in reality, love for Allaah ﷻ and His Rasool ﷺ."*
Hadhrat Uthmaan bin `Affaan ؓ said, *"If your hearts were pure and free from taint, then you would never have gained satiation from the Qur`aan Majeed (i.e. you would continue reciting it without pause)."*

The essence of this discussion is that the most beneficial thing for any believer is the remembrance of Allaah ﷻ, and also that the best form of thikr is recitation of the Qur`aan Majeed.

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

"Know that in the remembrance of Allaah, the hearts find solace and contentment." [Surah Ra`ad, Aayat. 28]

Therefore the best Thikr is the recitation of the Qur`aan Majeed.

THE VIRTUE OF ASTAGHFAAR

Astaghfaar means to seek forgiveness from Allaah ﷻ for sins. That is, we should beg with utmost humility to Allaah ﷻ to save us from the evil of sin and keep us veiled from it. The

Qur`aan Majeed is replete in mentioning *Astaghfaar*. Sometimes, Allaah ﷻ instructs His servants to seek His forgiveness:

وَ اسۡتَغۡفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ

"And seek forgiveness from Allaah, indeed Allaah is Most Forgiving, Most Merciful." [Surah Muzammil, Aayat. 20]

Sometimes He praises those who repent:

وَ الۡمُسۡتَغۡفِرِيۡنَ بِالۡاَسۡحَارِ

"And those who seek forgiveness at early dawn." [Surah Aal Imraan, Aayat, 17]

Sometimes, Allaah ﷻ promises to forgive those who seek His forgiveness:

وَ مَنۡ يَّعۡمَلۡ سُوۡٓءًا اَوۡ يَظۡلِمۡ نَفۡسَهٗ ثُمَّ يَسۡتَغۡفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوۡرًا رَّحِيۡمًا ﴿۱۱۰﴾

"And whoever does a wrong or wrongs himself but then seeks forgiveness of Allaah will find Allaah Forgiving and Merciful." [Surah Nisaa, Aayat 110]

Astaghfaar is mostly coupled with *Taubah*, which indicates that *Astaghfaar* be done verbally. *Taubah* implies that the sin be abandoned in the heart and limbs. *Astaghfaar* is like dua. If Allaah ﷻ wills then He will accept and forgive the person seeking forgiveness. More especially if the sins emerge from a broken heart, or if the person seeking forgiveness finds a time from the times of acceptance, like during the last portion of the night or after performing Salaat, etc.

Hadhrat Luqmaan ﷺ said to his son, *"O Son! Accustom your tongue with the words* اللهم اغفرلي, *because there are such times when Allaah ﷻ does not reject the supplication of the supplicating person."*
Hadhrat Hasan Basri ﷺ said, *"O People! Continuously engage in Astaghfaar in your homes, at your dastarkhan, on the roads, in the market-places, at your gatherings and wherever you may be, because you know not when the forgiveness of Allaah ﷻ may descend on His servants."*

In Bukhaari Shareef, Hadhrat Abu Hurairah ﷺ reports from Rasulullaah ﷺ:

والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة

"I swear by Allaah that I seek Allaah's Pardon and turn to Him in repentance more than seventy times a day."

There is another narration in Saheehain from Hadhrat Abu Hurairah ﷺ, who reports from Nabi ﷺ:

إِنَّ عَبْدًا أَصَابَ ذَنْبًا . وَرُبَّمَا قَالَ أَذْنَبَ ذَنْبًا . فَقَالَ رَبِّ أَذْنَبْتُ . وَرُبَّمَا قَالَ أَصَبْتُ . فَاغْفِرْ لِي فَقَالَ رَبُّهُ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ رَبِّ أَذْنَبْتُ . أَوْ أَصَبْتُ . آخَرَ فَاغْفِرْهُ. فَقَالَ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا . وَرُبَّمَا قَالَ أَصَابَ ذَنْبًا . قَالَ قَالَ رَبِّ أَصَبْتُ . أَوْ أَذْنَبْتُ . آخَرَ فَاغْفِرْهُ لِي. فَقَالَ أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي . ثَلاَثًا . فَلْيَعْمَلْ مَا شَاءَ

"If somebody commits a sin and then says, 'O my Rabb! I have sinned, please forgive me!' and his Rabb says, 'My slave has known that he has a Rabb who forgives sins and punishes for it, I therefore have forgiven My slave (his sins).' Then he remains without committing any

sin for a while and then again commits another sin and says, 'O my Rabb, I have committed another sin, please forgive me,' and Allaah says, 'My slave has known that he has a Rabb who forgives sins and punishes for it, I therefore have forgiven My slave (his sin).' Then he remains without committing another sin for a while and then commits another sin (for the third time) and says, 'O my Rabb, I have committed another sin, please forgive me,' and Allaah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes.'"

This hadith implies that a person remains in this condition where he seeks repentance from any sin he commits. It is clear that the *Astaghfaar* referred to here is that one where the servant of Allaah ﷻ does not persist continuously in the same sin.

Hadhrat Aishah ؓ reports (from Nabi ﷺ): *"Glad tidings to that person who finds in his Book of Deeds an abundance of Astaghfaar."*

In essence, the cure for disobedience and sin is *Astaghfaar*.

Hadhrat Qataadah ؒ said, *"The Qur`aan Majeed is such a Kitaab which diagnoses your ailments and prescribes the cure. Your sickness is your sins and the cure is Astaghfaar."*

Hadhrat Ali ؓ said, *"Allaah ﷻ will not inspire His servant to make Astaghfaar, if He intends punishing him."*

Subhaanallaah! The various virtues of *Astaghfaar* have been established and outlined above. May Allaah ﷻ grant us all the *Tawfeeq* to practice. Aameen!

THE VIRTUE OF DUA

Allaah ﷻ states:

ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ

"(Allaah ﷻ says) Ask of Me and I will respond." [Surah Mu`min, Aayat 60]

Allaah Ta`ala has instructed us to ask of Him and He has also promised to reply. Thereafter, in the same Aayat, Allaah ﷻ states:

اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿٦٠﴾

"Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation."

Allaah ﷻ, The Most Honourable, Magnanimous Bestower, Pure and Flawless Being, has this wonderfully unique Quality where He has made His servants' asking for their needs and fulfilment of their requirements an act of Ibaadat! And He rebukes and chastises them when they refrain from asking Him. Allaah ﷻ says that the servant who does not beg of Him is proud and rebellious.
Imaam Tirmidhi ؒ has cited a narration from Hadhrat Abu Hurairah ؓ, where he reports that Nabi ﷺ said,

من لم يسئل الله يغضب عليه

"He who does not ask of Allaah, He becomes angry at him."

A poet has expressed this beautifully:

Never ask your needs of Bani Aadam
Ask of that Being, Whose Doors are never closed
Allaah ﷻ becomes annoyed (and angry) if you do not ask of Him
(Whereas) When you ask of Bani Aadam, he becomes angry

Allaah ﷻ states:

اَمَّنۡ يُّجِيۡبُ الۡمُضۡطَرَّ اِذَا دَعَاهُ وَ يَكۡشِفُ السُّوۡٓءَ وَ يَجۡعَلُكُمۡ خُلَفَآءَ الۡاَرۡضِ ؕ

"Or (is) He Who responds to the distressed (helpless) person when he calls Him (for help), Who averts evil (from people) and Who has made you (His) deputies (to enforce His commands) on earth."

In another Aayat, Allaah ﷻ states:

وَ اِذَا سَاَلَكَ عِبَادِىۡ عَنِّىۡ فَاِنِّىۡ قَرِيۡبٌ ؕ اُجِيۡبُ دَعۡوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلۡيَسۡتَجِيۡبُوۡا لِىۡ وَلۡيُؤۡمِنُوۡا بِىۡ لَعَلَّهُمۡ يَرۡشُدُوۡنَ ﴿۱۸۶﴾

"And when My bondsmen ask you about Me, verily I am close by (so call only on Me). I answer the prayer of the caller when he calls (whether he calls silently or audibly). So they should accept (My commandments and obey them) and (always) believe in Me so that they remain on the right." [Surah Baqara, Aayat 186]

Hadhrat Nu`maan bin Bashir ﷺ reports that Rasulullaah ﷺ said:

الدعاء هو العبادة

"Dua is (an act of) Ibaadat"

Thereafter he ﷺ recited the following Aayat:

وَ قَالَ رَبُّكُمُ ادۡعُوۡنِىۡٓ اَسۡتَجِبۡ لَكُمۡ ؕ اِنَّ الَّذِيۡنَ يَسۡتَكۡبِرُوۡنَ عَنۡ عِبَادَتِىۡ سَيَدۡخُلُوۡنَ جَهَنَّمَ دٰخِرِيۡنَ ﴿۶۰﴾

"Your Rabb says, "Supplicate (make du'aa) to Me, I shall respond (in a manner that is most beneficial for you). Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation." [Surah Mu`min, Aayat 60]

In light of the above-mentioned Aayat and the Ahaadith below, we understand that when the required conditions are met, duas are most certainly accepted, without doubt.

Hadhrat Salmaan ﷺ reports that Nabi ﷺ said:

انّ الله حيٌّ كريمٌ يستحي اذا رفع الرجل يديه أن يردّهما صفراً خائبتين

"Indeed Allaah is Alive and Honourable, He feels shy to return His slave empty-handed and desolate if he lifts his hands unto Him (in dua)." [Abu Dawood / Tirmidhi Shareef]

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ said:

لا تعجزوا في الدعاء فانه لن يهلك مع الدعاء احد

"Do not be lax in making dua, because no one was every destroyed by making dua." [Ibn Hibbaan / Haakim]

Hadhrat Abu Saeed Khudri ﷺ reports that Rasulullaah said:

ما من مسلم يدعو بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله بها إحدى ثلاث : إما أن يعجلله دعوته ، وإما أن يدخرها فى الآخرة، وأما أن يصرف عنه من السوء مثلها

"There is no believer who makes a dua which constitutes a sin, or severing of family ties, except that Allaah ﷻ grants one of three things: Either his supplication is immediately granted, or it is stored for him in the Aakhirah or some calamity is averted from him in lieu of it." [Ahmed / Bazzaar / Abu Ya`la / Haakim]

Hadhrat Umar bin Khattaab ﷺ said, *"I do not concern myself with the acceptance of dua. Yes, I, however, remain concerned with making dua, because when I get the chance and ability to make dua, then (I know that) acceptance comes with it."*

THE ETIQUETTE OF DUA

It is appropriate to wait for the opportune and most blessed time to make dua, like the Day of Arafat which comes by once a year, the month of Ramadhan, Friday in every week and the time of sehri of every day.

Similarly, to take advantage of expedient times which are conducive and favourable for dua, like during rainfall, when the Muslim army is advancing on the enemy, whilst in Sajdah (only during Nafl Salaat), etc.
As Hadhrat Abu Hurairah ﷺ reports from Nabi ﷺ:

اقرب ما يكون العبد من ربه و هو ساجد فأكثروا من الدعاء

"The closest a servant is to his Rabb is when he is in Sajdah, therefore increase in (making) dua (during this time)." [Muslim Shareef]

Similarly, dua should be made between the Athaan and Iqaamat, as Nabi ﷺ said:

الدعاء بين الأذان و الاقامة لايرد

"The dua made between the Athaan and Iqaamat is not rejected." [Tirmidhi]

Dua should be made with firm conviction and faith. A person must also hold certainty of acceptance of his dua, as Rasulullaah ﷺ said:

لاَ يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ. لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ

"None of you should say: 'O Allaah, forgive me if You wish; O Allaah, be merciful to me if You wish,' but he should always appeal to Allaah with determination, for nobody can force Allaah to do something against His Will." [Bukhaari / Muslim]

Similarly, it is best to make dua whilst in the state of wudhu and facing towards the Qiblah. It is also advisable to repeat each request thrice. [Muslim Shareef]

Dua should be commenced with praising Allaah ﷻ, lauding His Names and Qualities, praising and showing appreciation for His Bounties and conveying Durood and Salaam upon Nabi ﷺ. Thereafter, one may ask of his needs to Allaah ﷻ. And then it is again appropriate to end the dua with Durood and salaam upon Nabi ﷺ and praises to Allaah Ta`ala.
Another prerequisite for the acceptance of duas is that a person's sustenance is halaal and wholesome, and his dua does not incorporate any sin or the severing of family ties.

One should not display hastiness in expecting acceptance, or say that one has made dua and Allaah ﷻ has not accepted.
Hadhrat Abu Hurairah ؓ reports that Nabi ﷺ said:

يستجاب لأحدكم ما لم يعجل: يقول: قد دعوت ربي، فلم يستجب لي

"The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I supplicated my Rabb but my prayer has not been granted.'" [Bukhaari / Muslim]

Muhaddith Ibn Battaal ؒ has commented on the import of this hadith that such a person will tire of making dua and abandon it altogether. It is as though he is making dua as a favour, or that he made such a dua that is expected to be accepted, then it is as though he is finding fault with Allaah ﷻ (Nauthubillaah!) Whereas Allaah ﷻ cannot be forced into accepting any dua, and neither is He adversely affected if He grants it.

This hadith extols the etiquette of making dua, that the person making dua is always engaged in begging Allaah ﷻ for his needs and requests. Also that he never loses hope or becomes despondent in his dua being accepted, because he expresses and displays servitude, obedience, submission and dependency, which are qualities that are loved by Allaah ﷻ.

THE VIRTUE OF SALAAT AND SALAAM

Hadhrat Abu Hurairah ؓ reports that Rasulullaah ﷺ said:

من صلي عليّ واحدة صلي الله عليه عشراً

"The person who sends Durood upon me once, Allaah ﷻ will bless him ten times." [Muslim]

Allaah ﷻ blesses the person who sends one Durood to Nabi ﷺ ten times, because every good deed is multiplied at least ten times. It is also abundantly clear that to send Durood to Nabi ﷺ is no mere good deed; it is one of the supreme deeds.

Ibn `Arabi has said that if someone asks what the benefit of this hadith is since Allaah ﷻ has said: *"He who comes with one good deed, for him will be tenfold (its like in reward)",* then we will reply that the greatest benefit is that according to the Qur`aan Majeed, whosoever executes one good deeds, his reward will be multiplied ten times, and to send Durood to Nabi ﷺ is also a very great deed, and in accordance to the Qur`aan Majeed such a person will have ten stages in Jannat. Allaah ﷻ states that whosoever conveys one Durood to His Rasool ﷺ, He will bestow such a person with ten times His Mercy. The fact that Allaah ﷻ remembers His servant is by far better than (executing) any good deed. This issue is interpreted thus: Allaah ﷻ has rewarded the servant's remembering Him with His own remembrance (i.e. Allaah ﷻ remembers His servant), so similarly, the servant's remembrance of Nabi ﷺ is rewarded with the remembrance of Allaah ﷻ.

Allamah `Iraqi ؒ has said that Allaah ﷻ has not merely sufficed on this, but He grants the reciter (of Durood) ten blessings, removes ten sins and raises his stages tenfold, as is evident from the following hadith:

من صلي عليّ واحدة صلي الله عليه عشر صلوات و حطت عنه عشر خطيئات و رفعت له عشر درجات

"The person who sends Durood upon me once, Allaah ﷻ will bless him ten times. Remove ten of his sins and raise his stages tenfold." [Ahmed / Nisai / Ibn Hibbaan]

As is also reported in another narration: *"If my name is mentioned in the presence of anyone, then he should recite Durood upon me, and whosoever recites Durood on me, Allaah ﷻ blesses him tenfold."*
The words in the hadith *he should recite Durood upon me*, denotes Wujoob. There is another hadith which corroborates this:
"A miser is that person in whose presence my name is mentioned and he does not send Durood to me."

Hadhrat Ibn Mas`ood ﷺ reports that Rasulullaah ﷺ said:

انّ لله ملائكة سياحين يبلغوني عن أمتي السلام

"Indeed there are angels of Allaah ﷻ that traverse the earth to convey to me the Salaam of my Ummat." [Ahmed]

He also reports that Nabi ﷺ said:

انّ أولي الناس بي يوم القيامة اكثرهم عليّ صلوةً

"Indeed the most worthy of my intercession on the Day of Qiyaamat will be those who convey the most Durood upon me." [Tirmidhi]

To recite an abundance of Durood on Nabi ﷺ specifically on the day of Jumuah is most virtuous and Mustahab. Hadhrat Aus bin Aus ﷺ reports that Nabi ﷺ said:
"The most virtuous day from all the days is the day of Jumuah. This was the day Hadhrat Adam ﷺ was created and the day he passed away. This is the day when the trumpet (of Qiyaamat) will be blown…therefore send an abundance of Durood upon me on the day of Jumuah, because your Duroods are presented before me." The Sahaabah ﷺ asked, *"O Rasulullaah ﷺ! How will our Duroods be presented before you, when your body will disintegrate and become part of the earth?"* Nabi ﷺ said, *"Allaah Azza wa ﷻ has made it haraam upon the earth to consume the bodies of the Ambiyah (alaihimus salaam)."* [Ahmed / Abu Dawood / Ibn Majah]

What remains is the manner in which to send Durood, i.e. the words to be used. There is a narration in Muslim Shareef, from Hadhrat Abu Mas`ood Ansaari ﷺ who reports that Nabi ﷺ came to them whilst they were sitting in the gathering of Sa`ad bin `Ubadah. Basheer bin Sa`ad ﷺ then asked Nabi ﷺ, *"Allaah ﷻ has instructed us to send Durood to you. How should we send Durood upon you?"*
The narrator of the hadith then says that Nabi ﷺ remained silent for a period, and the Sahaabah ﷺ wished that Basheer bin Sa`ad never broached the question at all. Nabi ﷺ then advised then to recite:

اللهم صلّ على محمد وعلى آل محمد ، كما صليت على آل إبراهيم، وبارك على محمد، وعلى آل محمد، كما باركت على آل إبراهيم فى العالمين، إنك حميدٌ مجيد

Nabi ﷺ also said that they should recite 'Salaam' as they have been taught, that is, as they recite *Tashah-hud*:

التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا و على عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده و رسوله

THE VIRTUE OF TAHAJJUD SALAAT

The Aayaat regarding the virtue of Tahajjud Salaat:

Allaah ﷻ states:

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ

"Verily your Rabb knows that you (O Rasulullaah ﷺ) stand (in Salaat) close to two-thirds of the night, (sometimes) half the night and (sometimes) a third (of the night)." [Surah Muzammil, Aayat 20]

Allaah ﷻ also states:

وَ الَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿٦٤﴾

"Those who spend the night in prostrating and standing before their Rabb (performing Salaat while others are asleep)." [Surah Furqaan, Aayat 64]

Ahaadith Mubarak:

Rasulullaah ﷺ said:

أفضل الصلاة بعد المكتوبة قيام الليل

"The best Salaat after the Fardh Salaat is to stand at night (Tahajjud Salaat)." [Bukhaari / Muslim]

It has been reported in Saheehain and other hadith kutub by Hadhrat Aishah ؓ that Nabi ﷺ would perform eleven Rakaats of Salaat between the Esha and Fajr Salaats and that he would make Salaam between every two Rakaats and one Rakaat for Witr Salaat. (There are also narrations where it is reported that Nabi ﷺ would perform three Rakaats of Witr Salaat, as is adopted by the Ahnaaf).

It is reported in a hadith that once it was mentioned in the gathering of Nabi ﷺ about a man who would sleep the entire night until the morning. Nabi ﷺ commented that this is such a person in whose ears shaitaan has urinated. [Hadith of Ibn Mas`ood, Bukhaari / Muslim]

عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ ".

Hadhrat Abu Hurairah ؓ reports that Rasulullaah ﷺ said: *"During your sleep, Shaitaan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' if that person wakes up and celebrates the praises of Allaah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic."* [Bukhaari / Muslim]

When Hadhrat Ibn Mas`ood's ؓ eyes would open during the course of the night, then he would wake up and engage in Ibaadat. People would hear such a sound emanating from him that sounded like the buzzing of a bee. He would continue in this state (of Ibaadat) until the morning.

Hadhrat Hasan ﵀ was asked why was it that the faces of those who engaged in Tahajjud would shine and glitter? He replied because that is an Ibaadat which is executed in isolation with Allaah ﷻ, which is why the person is blessed with the *Noor* of Allaah ﷻ.
Similarly, Hadhrat Hasan ﵀ said that when a person perpetrates a sin, he is deprived of the Ibaadat of the night.
A person once complained to a pious person that he is not able to awaken for Tahajjud, and he asked for some method which would assist him in overcoming this hurdle. The pious person advised him to refrain from engaging in sin during the day and Insha Allaah he will be granted the opportunity to awaken for Tahajjud.

Hadhrat Sufyaan Thauri ﵀ once said that he was deprived from waking up for Tahajjud for five months, due to the perpetration of a single sin.

Hadhrat Abdullah bin Mubaarak ﵀ compiled the following prose:

When the night is dark, they endure it
It becomes like morning for them, even though they were in slumber
Fear (for Allaah ﷻ) dissipated their sleep, and they stood (in Ibaadat)
Whilst those secure in the world are still (heedless) in slumber

Hadhrat Abu Sulaiman ﵀ said that spending the night in Ibaadat is by far more pleasing and enjoyable than those who squander their time in play and amusement. He also said that if it were not for the nights (when he engaged in Ibaadat) he would have no desire to live.

Hadhrat Ibn Munkadir ﵀ said that the enjoyment in this world only exists because of three things:

1. Qiyaamul Layl – spending the night in Ibaadat
2. Meeting fellow brothers
3. Performing Salaat in congregation.

Subhaanallaah! How simple are these three things! Not at all difficult or cumbersome. They require slight effort. Allaah ﷻ is the One Who guides. [Muhammad Qamruz Zamaan]

ZUHD – DISINCLINATION FROM THIS WORLD

Hadhrat Abu Abbaas Sahal bin Sa`idi ﵁ reports that once a man came in the presence of Nabi ﷺ and asked, *"O Rasulullaah ﷺ! Show me such a deed whose execution would make me beloved to Allaah ﷻ and people."* Rasulullaah ﷺ said:

أزهد في الدنيا يحبك الله و أزهد فيما عند الناس يحبك الناس

"Opt for disinclination to the world and Allaah will love you and show disinclination for the property of others and they will love you." [Ibn Majah]

This hadith clearly indicates:
Allaah ﷻ loves those who show no inclination or attachment to the world.

The definition of *Zuhd* is to incline from one thing to something better with enthusiasm and fervour. The resultant outcome of this condition is that one acquires a contempt for whatever he possesses and what he doesn't, and he attains a sense of certainty that whatever is by Allaah ﷻ is everlasting and immortal; that the Aakhirah is eternal. The similitude is like that of ice compared to gemstones. In his opinion the world is like a block of ice, which slowly melts and withers away in the sunlight, whilst the Aakhirah is like a gemstone for which there is no disintegration. When this distinction between the world and Aakhirah is realised, then man will naturally acquire an insatiable yearning for the Aakhirah. The Qur`aan Majeed censures and rebukes those who hanker, praise and strive for this world, as Allaah ﷻ states:

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۖ﴿١٦﴾ وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿١٧﴾

"However, they (most people) prefer the life of this world…
…whereas the Aakhirah is much better and much more lasting." [Surah A`la, Aayaat 16-17]

Allaah ﷻ also states:

تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۗ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ

"You desire the things (wealth) of this world while Allaah desires the Aakhirah (for you)." [Surah Anfaal, Aayat 67]

ؕ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿٢٦﴾

"They (the Kuffaar) rejoice (boast) about (their wealth and positions in) the life of this world whereas the life of this world is a worthless article in comparison with the Aakhirah." [Surah Ra`ad, Aayat 26]

There are countless Ahaadith which highlight the debasement of this world and its insignificance in the Sight of Allaah ﷻ. We will mention a few hereunder:

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم مَرَّ فِي السُّوقِ دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفَيْهِ، فَمَرَّ بِجَدْيٍ أَسَكَّ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ: أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ؟ فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَصْنَعُ بِهِ؟ قَالَ: أَتُحِبُّونَ أَنَّهُ لَكُمْ؟ قَالُوا: لاَ، قَالَ ذَلِكَ لَهُمْ ثَلاَثًا، فَقَالُوا: لاَ وَاللَّهِ، لَوْ كَانَ حَيًّا لَكَانَ عَيْبًا فِيهِ أَنَّهُ أَسَكُّ، وَالأَسَكُّ: الَّذِي لَيْسَ لَهُ أُذُنَانِ، فَكَيْفَ وَهُوَ مَيِّتٌ؟ قَالَ: فَوَاللَّهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مَنْ هَذَا عَلَيْكُمْ.

"Hadhrat Jabir ibn 'Abdullah ﷺ reported that Rasulullaah ﷺ passed through the market, entering from part of the high part of the city and the people were on both sides of him. He passed by a dead one-eared goat and reached out and took its ear. Then he said, 'Who would like to buy this for a dirham?' They said, 'Why would we want it when it is worthless? What would we do with it?' He said, 'Would you like to have it?' 'No,' they replied. He asked them that three times and they said, 'No, by Allaah! If it were alive, it would have a defect as it only has one ear. Why would we want it when it is dead?' Nabi ﷺ then said, 'By Allaah, this world is less in the sight of Allaah than this goat is to you.'" [Muslim]

Hadhrat Mustawrid bin Shaddaad Fahri ﷺ reports that Rasulullaah ﷺ said:

عن مُسْتَوْرِدٍ، أَخَا بَنِي فِهْرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ مَا الدُّنْيَا فِي الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ – وَأَشَارَ يَحْيَى بِالسَّبَّابَةِ – فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ "

"By Allaah! this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger (and while saying this Yahya pointed with his forefinger) in the ocean and then he should see as to what has stuck to it." [Muslim]

Imaam Tirmidhi ﷺ cites a narration from Hadhrat Sahal bin Sa`ad ﷺ that Rasulullaah ﷺ said:

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ "

"If the world to Allaah was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it." [Tirmidhi]

Another definition of *Zuhd* is to abandon a thing with determination, ambitiousness, fortitude of intention and due to contempt for this world. There is a saying in Arabic: شَيْءٌ زَهِيدٌ (This thing is worthless and contemptuous).

Yunus bin Muyassarah ﷺ said that *Zuhd fid Dunya* does not mean to consider halaal haraam or to destroy material wealth, but it means to believe that whatever is with Allaah ﷻ is worth much more and more trustable than what we have. Also that your conditions of difficulty and ease are alike, and that if someone were to praise you or rebuke you, it would be equal.

Another definition of *Zuhd* would be that according to the servant, whatever is by Allaah ﷻ is more trustworthy and better than what he has by him. This condition is acquired after fortitude in belief and rectification.
It was asked of Abu Haazim Zaahid ﷺ what his capital was. He replied that he had two types of capital, both of which removed the fear of poverty and deprivation. The first is that he had absolute trust in Allaah ﷻ (which rendered him completely independent of other things). The second is that he has severed all hope in what others have.
He was then asked if he felt any fear of poverty. He responded thus: *"Why should I ever fear poverty or bankruptcy, when my Creator owns the heavens and earth and everything in between.*

Hadhrat Fudhail ﷺ said that actual *Zuhd* is to be pleased with Allaah ﷻ. A content person is in reality a great *Zaahid* and wealthy person. The person who is saturated in *Yaqeen*, is pleased with Allaah ﷻ's Decree and Will. Hope and Fear (in Allaah ﷻ) severs (reliance and hope) in the creation. In reality, such a person is extremely wealthy and a true *Zaahid*.

Hadhrat Ibn Mas`ood ﷺ said that *Yaqeen* is not to please people at the expense of displeasing Allaah ﷻ. Do not be jealous at the wealth of others which was bestowed by Allaah ﷻ, and do not censure others for that which Allaah ﷻ has not bestowed upon you, because the sustenance of Allaah ﷻ does not reach the desirous person because of his desire, neither does it return from the one who is not desirous of it.

One other definition of *Zuhd* is when any calamity or misfortune befalls the servant of Allaah ﷻ, like if he loses his wealth, his child passes away or any other such calamity, then he bears all these difficulties with hope and expectation that it has been stored for him as recompense in the Aakhirah. Such a state is only acquired after attaining perfect *Yaqeen*.

Hadhrat Ali ﷺ stated that the person who opts for *Zuhd* and abstinence from the world, the worldly trials and difficulties become easy and tolerable for him to handle. Some Salf-e-

Saaliheen have mentioned that had it not been for the trials and difficulties of this world, we would be entering the Aakhirah empty handed.

Another definition of *Zuhd* is that in matters of Haqq, if he is praised or rebuked, it is all the same to him (i.e. he is unaffected by either), because if a person has love and inclination to the world, then he enjoys praises and dislikes criticism. There are times, when the fear for rebuke and criticism leads him to omit permissible acts (of Ibaadat), similarly, in expectation of praises, a person will perpetrate impermissible acts.
That person who, in matters of Haqq, reacts indifferently to praise and censure, is one in whose heart the status of the creation has diminished and the love for the Haqq overwhelms. His heart is filled with those things in which the pleasure and happiness of his Rabb lies. As confirmed by the statement of Hadhrat Ibn Mas`ood ﷺ which had passed earlier: *"Yaqeen is not to please the creation at the expense of the displeasure of Allaah ﷻ."*

Allaah ﷻ praises whose persons who strive in Jihaad for His pleasure, and they do not fear the criticism of the criticisers. Similarly, there are other commentaries by the Salf-e-Saaliheen on *Zuhd*. Hadhrat Hasan Basri ﷺ said: *"The true sign of a Zaahid is that when he looks at another then he regards the latter as a greater Zaahid than himself."*
It was asked of a Salf-e-Saaliheen (possibly Imaam Ahmed bin Hambal ﷺ) whether a person who owns wealth can (ever) be a *Zaahid*. He replied that if he (the wealthy person) does not feel pleasure when his wealth increases, neither does he feel grief when it decreases, then he is definitely a *Zaahid*.

Hadhrat Ebrahim bin Ad`ham ﷺ stated that *Zuhd* is of three types:

1. Fardh – incumbent *Zuhd*
2. Virtuous or Mustahab
3. Protective *Zuhd*

Incumbent *Zuhd* against haraam; Mustahab and virtuous *Zuhd* in halaal and protective *Zuhd* in doubtful.

The person who sells the world in exchange for the Aakhirah is known as *Zaahid fid Dunya*, and the one who sells the Aakhirah for this world is also a *zaahid*, but he would be a *zaahid fil Aakhirah*, which is an accursed state.

A person once commented to one of the Salf-e-Saaliheen: *"I have not seen a greater Zaahid than yourself."* He replied, *"You are a greater Zaahid than I, because I have made Zuhd from the world which is ephemeral and undependable, whereas you have opted for Zuhd from the Aakhirah which is everlasting and eternal. So tell me, who is a greater Zaahid?"*

The term *Zuhd* is usually used in the context of *Zuhd fid dunya*, and this is what usually the general term *Zuhd* refers to. It is clear that *Zuhd* can only be exercised in those things over which man has control. Someone once referred Hadhrat Abdullah bin Mubaarak as *Zaahid* to which he remarked, *"A true Zaahid is Umar bin Abdil Azeez. When the world came to him disgraced, he abandoned it. As for me, what thing have I made zuhd from?"*

Hadhrat Hasan Basri ﷺ said: *"I have met with such contemporary personalities and have accompanied such groups of people, who were totally unfazed by the acquisition of worldly wealth (they would not get happy by its acquisition), neither were they grieved by its loss. The world was considered more worthless than sand in their eyes. Some of them would live for 60 to 70 years, yet they would not have anyone who would fold their clothes for them, neither*

anyone to cook for them, nor anyone to straighten or make the bed for them, nor would the request for food come from any of their homes. When the darkness of the night would envelop the horizon, then they would stand in the Ibaadat of Allaah ﷻ. Their faces would become one with the ground. Tears would flow from their eyes and run down their cheeks. They would humble themselves in front of Allaah ﷻ seeking freedom from the Fire of Jahannam. When they would carry out any virtuous deed, they would be grateful to Allaah ﷻ, and implore His acceptance thereof. If any sin would be perchance be committed by them, they would express excessive grief and be deeply remorseful and seek forgiveness. This was their perpetual habit and routine. Their protection from sin and their salvation was only owing to the Grace of Allaah ﷻ, and acquired through His forgiveness."

We make dua that Allaah ﷻ bless us all with this treasure. Aameen!

THE STAGES OF ZUHD

The first stage of *Zuhd* is to exercise abstinence from the desires of this world notwithstanding the naturally violent inclination the heart and *nafs* holds for it. Besides being called a *Zaahid,* such a person is referred to as *Mutazahhid*.

The second stage of *Zuhd* is that notwithstanding the attraction and desire the world holds over a person, he regards it as insignificant and discards its pleasures and attractions. Such a person is aware of his *Zuhd* and actively pays attention to it, like a person who refuses two *dirhams* in exchange for one.

The third stage of *Zuhd* is when a person opts for abstinence together with (fulfilling) his desires and pleasures. He is also disinclined from his *Zuhd* and does not even give it any thought, when he leaves anything out, like if he leaves a piece of broken pottery and opts for a gem. The example of this stage of *Zuhd* is like a person who is prevented by a dog from reaching the king. So he offers it some scraps to keep it occupied so that his way to the king is cleared. The example of the dog is like shaitaan who prevents people from reaching Allaah ﷻ, whereas His Doors are always open and the veils are always lifted. The world is like that piece of scrap offered to the dog. So he who casts it in front of the dog, how can he turn his attention to it? Because he has acquired proximity to Allaah ﷻ owing to that (morsel). It is clear what reality the world to him.

THE CONDITIONS OF THE NAFS AND TAKING ACCOUNT OF IT

The *Saalikeen* to the Path of Allaah ﷻ are unanimous (although there are differences on the various methodologies on *Sulook*) on the fact that the *Naffs* is the barrier between Allaah ﷻ and the heart of man. Therefore to bring the *Naffs* to heel and under control and to oppose its every desire, thereby making it totally subservient, is the only way to attain Allaah ﷻ.

People are categorised into two types based on the *Naffs*:
The one type are those upon whom their *Naffs* have total control, their *Naffs* has overcome them to such an extent that they are destroyed and annihilated. They have become slaves and subservient to their *Naffs*.
The second type are those who have control over their *Naffs*. The *Naffs* has suffered a defeat at the hands of such persons and it obeys every instruction demanded of it.

Some Salaf-e-Saaliheen have said that the journey of the seekers of reformation is complete when they bring the naffs under control and are able to have full access to it. Therefore whoever acquires control over the naffs, will have attained success and accomplished the ultimate objective, whereas the one whose naffs overpowers him, has failed and is destroyed. Allah ﷻ says:

وَ اَمَّا مَنۡ فَاِنَّ الۡجَحِیۡمَ هِیَ الۡمَاۡوٰی ﴿۳۹﴾ وَ اٰثَرَ الۡحَیٰوۃَ الدُّنۡیَا ﴿۳۸﴾ فَاَمَّا مَنۡ طَغٰی ﴿۳۷﴾

فَاِنَّ الۡجَنَّۃَ هِیَ الۡمَاۡوٰی ﴿۴۱﴾ خَافَ مَقَامَ رَبِّهٖ وَ نَهَی النَّفۡسَ عَنِ الۡهَوٰی ﴿۴۰﴾

"As for the one who transgresses and who prefers the life of this world ***(to the Aakhirah)*** then Jahannam shall certainly be his abode.
As for the one who fears standing ***(to account for his actions)*** before his Rabb and who restrains himself from carnal passions then Jannah shall definitely be his abode." *[Surah Naazi`aat]*

The naffs invites towards rebelliousness and worldly life, whereas Allaah ﷻ calls His servants towards inculcating Fear and Awe of Him and also of abandoning the desires of the naffs. The heart is thus being pulled in two directions. Sometimes the person is inclined towards the invitation from Allaah ﷻ and sometimes towards the desires of the naffs. This is an arena of severe trial and test.

Allaah ﷻ has, in the Qur`aan Majeed, classified the naffs into three states:

1. Naffs-e-Mut`mainna
2. Naffs-e-Lawwama
3. Naffs-e-Ammara

There is a difference of opinion as to whether the naffs is one and these are three qualities and conditions or that these are three separate entities.

The first view (that the naffs is one and these are three states or conditions) is that shared by the Fuqahaa and Mufassireen, whereas the second view is that of the majority Muhaqqiqeen-e-Sufiya. However, the basis and foundation of the difference between these two groups are the same, because the naffs is in reality one, but in relation to its qualities, there are three.

NAFFS-E-MUT`MAINNA (The serene soul)

When the naffs acquires peace and contentment in the worship and subservience to Allaah ﷻ, it experiences pleasure in relenting towards Him, it yearns and pines at meeting Him and it finds affinity in gaining His proximity, then this is a naffs-e-Mut`mainna. This is the naffs by which it will be called at the time of death:

یٰۤاَیَّتُهَا النَّفۡسُ الۡمُطۡمَئِنَّۃُ ﴿۲۷﴾

ارۡجِعِیۡۤ اِلٰی رَبِّكِ رَاضِیَۃً مَّرۡضِیَّۃً ﴿۲۸﴾

"O contented soul! Return happily to your Rabb while He is pleased with you."

Hadhrat Ibn Abbaas ؓ has interpreted the word *Mut`mainna* as being a naffs that ratifies and confirms (it's resolve and steadfastness). Hadhrat Qatadah ؓ stated in regard to *naffs-e-*

Mut`manna – A believer is that person who acquires such contentment and conviction in whatever has been revealed by Allaah ﷻ and taught by His Rasool ﷺ, in death and whatever occurs after death and in the Aakhirah, such that it is as if he can see it with his own eyes. He is also content with the decree of Allaah Ta`ala and with *Taqdeer*, and he accepts it with a true heart. He does not display anger (when faced by any calamity), complain or whine and it has no negative effect on his Imaan. He does not lose hope when losing anything, neither does he display excessive happiness when receiving anything, because he accepts that everything he gains or loses has already been decreed before his birth.

مَآ اَصَابَ مِنۡ مُّصِيۡبَةٍ اِلَّا بِاِذۡنِ اللّٰهِ ؕ وَ مَنۡ يُّؤۡمِنۡۢ بِاللّٰهِ يَهۡدِ قَلۡبَهٗ ؕ

"Every calamity befalls you only by Allaah's command (He allows these calamities to befall you for good reason, so bear them with patience). Allaah guides the heart of the one who believes in Him

Most of the Salaf have said that it refers to that servant of Allaah who, at the time of calamities, attribute them to be coming from Allaah ﷻ, which is why in the future he accepts it and also becomes pleased at it. He embraces the Divine injunctions with sincerity, clean intentions and with a happy and content heart. He does not contaminate the Deen with any ulterior motive or *nafsaani* desire. No such doubt or reservation is created in his heart which conflicts with the Qur`aan Majeed and Ahaadith, neither does he have any such *nafsaani* desire which conflict with the Orders of Allaah ﷻ. In fact, when such thoughts and *nafsaani* desires appear, he deems it more palatable and beloved that he fall from the sky down to the earth. However, such thoughts should not bother one much, because like Nabi ﷺ said that the appearance of such thoughts are the 'Essence of Imaan'.
Similarly, the worry, concern and fear for having committed sins, increases the sweetness of repentance and creates a sense of peace and contentment.
The *nafs* will reach the state of *Mut`mainna* (serenity) when it acquires contentment in firm belief from doubt; in knowledge from ignorance; in *thikr* from negligence, in repentance from treachery, in sincerity from pomp and show, in truth from falsehood, in intelligence from weakness, in being unknown from vanity and in humility from pride.

The essence of all this is the awakening of the heart from the slumber of negligence, thereby eradicating it and to focus his sight on the splendours of Jannat. An Arab poet has presented it thus:
Be wary O Nafs! May Allaah have mercy on you, Perhaps because of the efforts and toils that you strove in the darkness of the nights; you will find salvation and be made happy on the Day of Qiyaamat with the high palaces.

Owing to the light of his awareness, he will see what great rewards Allaah ﷻ has created for him. He will see the condition of his death and Jannat. He will witness the ephemerality of this world the way it devours its lovers, he will see the world and capriciousness of the people of the world, and then through this consciousness he will proclaim:

يٰحَسۡرَتٰى عٰلٰى مَا فَرَّطۡتُّ فِىۡ جَنۡۢبِ اللّٰهِ وَ اِنۡ كُنۡتُ لَمِنَ السّٰخِرِيۡنَ

"Woe betide me (May I be destroyed) for the neglect I showed with regard to Allaah! In fact, I was (foolish enough to be) from among those who mocked!"

Following this awareness, he will spend the rest of his life in compensating, by welcoming a new life. He will now make a firm intention to start a new life to make up for the

shortcomings and flaws of his previous life. He will take advantage of every opportunity, because if he wastes this opportunity then he will be deprived of all goodness. This awareness will make him cognisant of the flaws in his soul, the harms of his actions and his sins. He will now pay due diligence and consideration to fulfilling those rights and obligations which he was previously oblivious of or helpless in fulfilling. By paying attention to all these things his naffs will be refined and his body will be refreshed.
Thereafter he will consider the bounties of Allaah Ta`ala with a sense of shame when advancing towards it. With this awareness he will appreciate the value of his time and realise that time is his greatest investment. His life will aspire true progress, hence he will be thrifty in spending his time in those things which will not bring him closer to his Rabb, because wasting time is nothing but detrimental and utterly harmful, the result of which will be total regret. Safeguarding the asset of time will only be of benefit and progress.

These are the resultant benefits and effects of this awareness. This, in reality is the first stage of a *Naffs-e-Mut`mainna*. This is the beginning of a Mu`min's journey to Allaah Ta`ala and the Aakhirah.

NAFS-E-LAWWAMAH (Reproachful soul)

A group of Ulama are of the opinion that *Naffs-e-Lawwamah* is a temporary phase and not perpetual. In fact, it undergoes much change, alteration and transformation. Sometimes it is dedicated to Thikr and at other times it wallows in negligence; sometimes it readily embraces the Divine injunctions and considers itself in perpetual bliss, whilst at other times it turns away from it; sometimes it overflows with love and at others malice; sometimes it is ecstatic and at others heartbroken; sometimes it is happy and at others angry; sometimes it is extremely obedient, subservient and fearful.

There is another group of Ulama who say that this is, in reality, the naffs of a believer. In this regard, Hadhrat Hassan Basri ﷺ says that you will see the condition of a believer is in a perpetual state of rebuking its naffs. For example, he will always say to his naffs, "*Naffs! What was the motive or reason for having done this or that? Why did you do this? It would have been better to do such,"* etc. etc.

Another group amongst the Ulama say this refers to the reproach on the Day of Qiyaamat, because on that Day every soul will be reproaching itself. If he was a sinner then he would rebuking himself on his sins and if he was a virtuous person then he would be rebuking himself on his shortcomings and minor sins.

Imaam Ibn Qayyim ﷺ states that all the above definitions are correct and acceptable in their own contexts.
There are two types of *Naffs-e-Lawwamah*: *Lawwamah Mulawwamah* and *Lawwamah Ghair Mulawwamah*.

Lawwamah Mulawwamah: That *naffs* which indulges and flounders in extreme ignorance and oppression, upon which Allaah ﷻ and the Angels reproach and rebuke.
Lawwamah ghair Mulawwamah: This is that soul which constantly rebukes itself in falling short of acts of Ibaadat and obedience. In reality, the best and most honourable of souls is that one which constantly reprimands and exhorts itself with regard to Ibaadat and obedience; and it bears the rebukes of those who reproach it, and it does not pay heed to the reproach of others. Such a soul finds itself saved from the reproach of Allaah ﷻ. As for that souls which is content and comfortable with itself, and it does not ever reproach or admonish

itself, neither can it bear the reproach of others; such a soul suffers the reproach of Allaah ﷻ which descends upon it.

NAFFS-E-AMMARAH BIS SOO`

This soul is motivated and enticed towards every evil and sin. Evil and sin are natural traits in such a soul. The only savour and succour for such a soul is the mercy and guidance from Allaah ﷻ. As Allaah ﷻ cites the statement of the wife of the Governor of Egypt (most Tafseers consider this to be a statement of Hadhrat Yusuf ؑ):

وَمَآ اُبَرِّئُ نَفۡسِیۡ ۚ اِنَّ النَّفۡسَ لَاَمَّارَةٌۢ بِالسُّوۡٓءِ اِلَّا مَا رَحِمَ رَبِّیۡ ؕ اِنَّ رَبِّیۡ غَفُوۡرٌ رَّحِیۡمٌ ﴿۵۳﴾

I do not absolve myself (of all fault). Surely the soul insistently commands (a person to do) evil, except (the souls of those people) on whom Allaah showers mercy. Undoubtedly my Rabb is Most Forgiving, Most Merciful." *[Surah Yusuf, Aayat 51]*

At another juncture, Allaah ﷻ states:

وَلَوۡلَا فَضۡلُ اللّٰهِ عَلَيۡكُمۡ وَ رَحۡمَتُهٗ مَا زَكٰى مِنۡكُمۡ مِّنۡ اَحَدٍ اَبَدًا ۙ

If it were not for Allaah's grace on you and His mercy (by protecting you from evil and giving you the ability to do good), none of you would ever be pure (from sin). [Surah Noor, Aayat 21]

Whenever Nabi ﷺ taught Sahaabah ؓ anything in any gathering, he would always seel protection from the evil of the naffs:

انّ الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا و من سيئات أعمالنا

Indeed all praises are for Allaah. We hymn His praises, seek His aid, ask His forgiveness and we seek protection in Him from the evil of our souls and from the evil of our actions

Evil and sin are inherently part of every person's soul. It (the soul) entices man towards every evil. If Allaah ﷻ lifts His Mercy that is a barrier between His servant and his naffs, then the soul would be utterly destroyed as a result of rampantly indulging in evil and sin. If *taufeeq* and guidance from Allaah ﷻ is incorporated into the naffs, and His Assistance comes to it's aid, then the soul will be saved from the destruction of evil and sin. We seek Allaah Ta`ala's protection from the evil of our naffs and the evil of our actions.

To summarise – The naffs is of three types:

1. *Ammaarah*
2. *Lawwamah*
3. *Mutma`innah*.

Naffs-e-Mut`mainnah is the final stage of peace, contentment and reformation.
The close companions of the *Naffs-e-Mut`mainnah* are the angels of mercy, who guide it aright and keep it on the straight path. They inspire the Haqq into the heart; encourage towards righteousness and show it the beautiful and correct things. In essence, whatever is done for the pleasure of Allaah ﷻ, is inspired and guided by the Naffs-e-Mut`mainnah.
The friend and close companion of the *Naffs-e-Ammarah* is shaitaan. It gives preference to the whims and base desires of the soul; instigates evil into the heart; entices immorality, beautifies evil and presents it such to the person; extends hopes and presents evil and sin in such a way that the naffs deems it acceptable and thereby readily accepts.

The *Naffs-e-Mut`mainnah* and angels inspire and encourage in the servant of Allaah Ta`ala *Tauheed*, goodness, piety, righteousness, trust in Allaah, repentance, relenting towards Allaah Ta`ala, attention towards to the Aakhirah, decrease in (extended) hopes and (base) desires and preparation for the death.

Similarly, shaitaan and his malicious kaafir army together with *Naffs-e-Ammaarah* instigate the exact opposite to virtuous qualities (as listed above). The most difficult task for the *Naffs-e-Mut`mainnah* is to acquire protection and salvation from shaitaan and the *Naffs-e-Ammaarah,* and to find refuge from their prompting of evil deeds.
If even a single deed is executed for the Pleasure of Allaah ﷻ as prompted by *Naffs-e-Mut`mainnah*, then this is sufficient for the salvation of the servant of Allaah Ta`ala. However, shaitaan and *Naffs-e-Ammaarah* do not allow any such action to be carried out which brings the servant closer to his Rabb. It is for this reason that a *buzrug*, who is an *aarif billaah,* once said, "*If I had certainty that even a single deed of mine reached Allaah Ta`ala (i.e. accepted), I would be more happier than that family who had received news of the demise of a close family member after he had gone missing, and then he returns home (safe and sound)."*
Hadhrat Abdullah bin Umar ﷺ reports, "*If I come to know that a single sajdah of mine is accepted by Allaah ﷻ, then no unknown thing would be more beloved to me than death."*

Naffs-e-Ammaarah is the antitheses of *Naffs-e-Mut`minnah*. If the *Naffs-e-Mut`mainnah* carries out any righteous deed, then the *Naffs-e-Ammaarah* instigates the opposite. *Naffs-e-Ammaarah* offers excuses and 'justifications' for not carrying out righteous deeds, like it excuses itself from engaging in Jihaad because (it claims) lives are lost unjustly, women will be left destitute, children will become orphans and his money will have to be distributed. Similarly, it offers the following excuses for not distributing Zakaat and charity that money will be decreased and he will become dependent on others and be considered equal to the poor and destitute, etc. etc.

MUHAASABAH-E-NAFFS
(SPIRITUAL CONTEMPLATION AND RETROSPECTION)

In order for the Mu`min to gain control and overcome the *Naffs-e-Ammaarah*, he needs to contemplate over his deeds and actions, do a retrospection of himself and oppose his Naffs, as reported in a Hadith cited by Imaam Ahmed ﷺ:

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللهِ

An intelligent person is he who contemplates on his naffs and executes deeds for the Aakhirah (i.e. for his salvation in the hereafter). An ignoramus is he who follows his every whim and desire (and instead of following the commandments of Allaah Ta`ala, he follows his base desires), and (still) has (the audacity to have) hope in Allaah Ta`ala.

Imaam Ahmed ﷺ has reported from Hadhrat Umar bin Khattaab ﷺ, "*O People! Take stock (contemplate) over your souls before stock is taken of you."* That is, weigh your deeds before they are weighed for you, because it is by far more easier and simpler for you to take stock of your naffs today, than when it will taken for you on the Day of Qiyaamat. Prepare for yourselves a beautiful gift (of your good deeds and character), on the Day when nothing will remain hidden. As Allaah Ta`ala states,

يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

On that day, you will all be presented and nothing (no action or word) of yours shall be remain hidden. [Surah Al Haaqqa, Aayat 18]

Hadhrat Hassan Basri ﷺ has stated that a believer is the caretaker of his naffs and he contemplates over it for the pleasure of Allaah Ta`ala. Most definitely, those who contemplate and take stock of their naffs in this world, will find ease and swiftness in his reckoning on the Day of Qiyaamat, whereas those who are unmindful of taking stock of their naffs in this world, will find difficulty and exertion in their reckoning of the hereafter.

When a believer acquires something suddenly and he regards it as a boon and blessing, then he will say to it, "I take an oath in the Name of Allaah Ta`ala! I had a yearning and intense desire for you, and I had an urgent need for you as well, but there was no way to attain you, everything between you and I was inconsequential." He will find great shortcomings in this thing. However, after a few days he realises his fault and tells his naffs, "I did not desire it. What concern do I have in such things? I take an oath in Allaah ﷻ! I will never lift my gaze towards such things in future."
Believers are those whom the Qur`aan Majeed has prevented from evil and sin, and it is a barrier between them and destruction. A believer lives in this world as a prisoner, who toils day and night at trying to extricate himself (from this world and its pleasures). He does not find solace and pleasure at anything (of this world) until he meets with his Rabb. He is fully cognisant of the fact that he will be taken to task and answerable to Allaah Ta`ala for (the use of) his ears, eyes, tongue and every limb in his body.

Hadhrat Maalik bin Dinaar ﷺ states, "*Allaah Ta`ala has mercy on that servant who tell his naffs that it is worthless. And then he belittles and castigates it, until it is subservient to the Qur`aan Majeed, such that the Qur`aan Majeed becomes his guide and mentor.*"

It is therefore prudent for the far-sighted Mu`min, who believes in Allaah Ta`ala and the Day of Qiyaamat, to consider it incumbent to subdue the rantings and evil of his naffs and not be unwary and negligent. Every second of a Mu`min's life is a precious gem. It is possible that he may purchase such a treasure therewith, the bounties of which will never diminish. Therefore to waste and squander every valuable second or to purchase therewith such things which lead to his destruction will be a cause for magnanimous regret.
Not even an ignoramus or dim-witted person will consent to such a disaster or even consider it feasible.
On the Day of Qiyaamat the reality of this remorse will be manifest. Allaah Ta`ala states:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًۢا بَعِيْدًا ؕ

On the day (of Qiyaamat) every soul shall find all the good which it had done present before it (when every person's book of deeds will be presented to him/her). (On that day) It will wish that there is a great distance between it and the evil which it perpetrated. [Surah Aal Imraan, Aayat 30]

There are two types of contemplation of the Naffs: One is before executing a deed and the other is after.

In the first type, the servant stalls at the time of his intention and does not move forward until it becomes clear to him to abandon the act.
Hadhrat Hassan Basri ﵀ has stated that Allaah Ta`ala have mercy on that person who stalls at the time of intending to carry out an act. If the deed is for the pleasure of Allaah Ta`ala then he proceeds with it, and if not then he recedes.
Some have commented on this by saying that if the naffs decides on carrying out an act and the servant has decided and intended to go ahead with it, then he should pause and contemplate whether he is able to carry out the act or not. If he is able to carry it out, then he should contemplate on whether it is better for him to do it or not. If the latter applies, then he should not lift a foot towards that act and if the former applies, then he should again reflect whether it is an act that will earn the pleasure of Allaah Ta`ala and whether his intention is reward, or
whether it is for pomp and the intention is worldly benefit and praises. If the latter applies, then he should not lift his foot towards it even if he attains his objective; because he should save his naffs from becoming embroiled in shirk and in striving to please anyone other than Allaah Ta`ala. As simple as it becomes to please the creation, it would be become proportionately more difficult to strive for the Pleasure of Allaah Ta`ala. However if the act is for the pleasure of Allaah Ta`ala, then he should reflect and think if there is any other person or helper that will aid him in this deed or not (if it is such an act that requires aid). If there is none to aid him then he should desist from the deed, as Nabi ﷺ was prevented from engaging in Jihad whilst residing in Makkah, until such a time that he had sufficient helpers, i.e. the Sahaabah ﵃. If he finds people to aid him then he should proceed with the act, because then he will have the aid of Allaah Ta`ala.
Salvation will not only be attained by that person who has omitted any one of these things, because even by having these qualities, there is no question in not attaining success, therefore in these four instances, the servant must reflect on his naffs before taking any course of action.

The second type, that is, to contemplate on an action after it has been enacted, has four scenarios:
The first scenario is for the naffs to reflect on an act of obedience and Ibaadat, wherein there was a shortfall in fulfilling the rights due to Allaah Ta`ala. The act of Ibaadat was not executed according to one's expectation. There are 6 rights of Allaah Ta`ala in fulfilling an act of Ibaadat:

1. Sincerity in intention
2. Executed for the pleasure of Allaah
3. Executed in accordance to the manner of Rasulullaah ﷺ
4. Experiencing the quality of *Ihsaan*
5. Experiencing the Mercy and Beneficence of Allaah
6. After possessing all the above qualities, realising one's deficiency and dereliction.

Each person must contemplate and reflect as to why he did not fully satisfy the rights of Allaah ﷻ at any given time or whether he had correctly effected these rights in his various acts of Ibaadat or not.

The second scenario of reflection of the naffs is to contemplate on those acts whose omission may have been better than their execution.

The third scenario is to contemplate on each and every permissible act that was executed and consider why the act was carried out in the first place. Was the objective Allaah Ta`ala and the Aakhirah? If it was so, then it was a beneficial and successful deed, otherwise if the objective was some worldly material benefit, then it was a useless act.

The summary of this discussion is that negligence, indifference, abandonment of *Muhaasabah* (reflection and contemplation) and procrastination, are all such qualities which will lead to destruction. Such is the condition of a person wallowing in blissful ignorance whose eyes are closed to the end result (of his existence) and he relaxes in the (foolish) hope of attaining forgiveness (without striving towards it). This will result in a serious failing of *Muhaasabah* of the naffs and contemplation in the end result.
When a person's condition reaches this pitiful state then the perpetration of sin and evil becomes easy for him. In fact he becomes so familiar with sin, that detaching himself from the clutch of sin becomes almost impossible.

The basis and foundational thing is that the first thing a person should make *Muhaasabah* on are his Faraaidh. If he finds any shortcoming and deficiency then he should repeat it or compensate for it in some way. After the Faraaidh, he should make *Muhaasabah* on the prohibitions. If he realises that he committed some sin or perpetrated some un-Islamic act, then he should resort to repentance and *astaghfaar.* He should also try to compensate for the sin and evil by executing some virtuous deed.
Thereafter he should make *Muhaasabah* on his negligence. If he finds negligence in those matters regarding which he was created (negligence in remembering Allaah Ta`ala), then he should resort to engaging in Thikr and relenting towards Allaah Ta`ala in reparation.
He should then make *Muhaasabah* of the naffs with regard to his speech, with regard to those things which he walked towards, lifted his hands for, took a hold of, heard with his ears, etc. For example, he should reflect on his intention for which he executed an act? Why he carried it out? For whom? In what manner was it executed? Etc., etc.
He should realise by himself that his every deed and speech is categorised into one of two departments:
One is the reason for whom it was executed? And the second is the manner in which it was carried out?
The first is questioning his sincerity and the second is questioning his subservience to the Sunnat of Nabi ﷺ.
Allaah Ta`ala states:

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ

…so that (on the Day of Qiyaamat) He may ask the truthful ones (the Ambiyaa) about their truthfulness. [Surah Ahzaab, Aayat 8]

When the truthful ones will be questioned and interrogated on their truthfulness and they will be reckoned on it, what will the condition and reckoning of the liars and untruthful ones be? Reflect well! *May Allaah Ta`ala save us all!*

THE BENEFITS OF MUHAASABAH OF THE NAFFS

(1). The first benefit is that one is made aware and cognisant of the flaws in his naffs. The person who is oblivious of the flaws in his naffs, it will be impossible for him to eradicate an correct his flaws. Hadhrat Yunus bin Ubaid ﷺ said: "*I have found 100 good qualities, but I do not know if even a single one is found in me."*

Hadhrat Muhammed bin Waasi` ﷺ said, "*If sins had a stench, then none would be able to sit close to me."*

Imaam Ahmed ﷺ reported from Hadhrat Abu Darda ﷺ that no person can be a true Faqeeh until he does not regard any person with contempt and disdain, and then when he contemplates on his own naffs, then he regards it as with the greatest of contempt.

(2). The second benefit of *Muhaasabah* is that the servant will become aware and mindful of the rights of Allaah Ta`ala over him. This recognition of Allaah Ta`ala will save him from vanity and pride. In front of his Rabb, the doors of humility, meekness and refraction are opened, and this makes his naffs completely hopeless. This recognition shows him that his salvation lies only in the forgiveness and mercy of Allaah Ta`ala. It is the right of Allaah Ta`ala that He be obeyed and submitted to, and that He not be disobeyed; that He be remembered and not forgotten and that *shukr* be made to Him and not *na-shukr* (ungratefulness).

THE VIRTUE OF PATIENCE

Allaah Ta`ala has made patience such a fast horse, which does not easily stumble and fall; such a sword that does not slip; such a strong army which never loses and such a solid fortress that can never be demolished. It is as though patience and assistance share such a bond like two blood brothers.
Allaah ﷻ has praised the *Saabireen* (patient ones) in His Kitaab and has promised for them incalculable reward and recompense. Allaah Ta`ala's complete guidance, firm assistance and clear victory is present with the *Saabireen*.
In this regard, Allaah Ta`ala states in the Qur`aan Majeed:

وَاصْبِرُوْا ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ

And adopt patience; because indeed Allaah is with the patient ones. [Surah Anfaal, Aayat 46]

The patient ones have attached themselves to the proximity of Allaah Ta`ala in this world and the Aakhirah and cascaded themselves with internal and external blessings. In one Aayat, Allaah has *Imaamat* (leadership) of the Deen to patience and *Yaqeen*. He says:

وَجَعَلْنَا مِنْهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ۭ وَكَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ۝۲۴

From them We made leaders who guided under Our command when they exercised Sabr and were convinced about (the truth of) Our Aayaat. [Surah Sajdah, Aayat 24]

Allaah also says that patience, for the patient ones, is a boon of goodness. He states:

وَلَىِٕنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ۝۱۲۶

But if you exercise patience (without taking revenge), then this is definitely best for the patient ones [Surah Nahl, Aayat 126]

Allaah ﷻ also says that when patience and taqwa are conjoined, then the plots and wiles of the enemies will be ineffective, even if they are strong and overwhelming. Allaah ﷻ states:

وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـــًٔا ۭ اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ۝۱۲۰

If you exercise sabr and adopt Taqwa, their schemes cannot affect you in the least. Verily Allaah encompasses (has complete knowledge of) their actions (and will punish them accordingly and make their schemes fail). [Surah Aal Imraan, Aayat 120]

Allaah has, at another juncture made success and salvation reliant on patience and taqwa. Allaah Ta`ala states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٢٠٠﴾

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds and fear Allaah so that you may be successful (in reaching your goal). [Surah Aal Imraan, Aayat 200]

Allaah Ta`ala has also said that He loves those who adopt patience. There lies a great encouragement in this for those who desire Allaah Ta`ala. Allaah Ta`ala states:

و الله يحبُّ الصابرين

And Allaah loves the patient ones

Besides this, Allaah Ta`ala has granted the patient ones three glad tidings, each of which is best for the goodness of the people of this world who are (generally) envious of each other, in this regard Allaah Ta`ala states:

وَبَشِّرِ الصّٰبِرِيْنَ ﴿١٥٥﴾ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ﴿١٥٦﴾

اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿١٥٧﴾

So give good news (of entering Jannah) to those who exercise sabr. (Those who exercise sabr are) those who, when any difficulty befalls them (then instead of complaining), they say, 'Verily we belong to Allaah (and He therefore has the right to treat us as He pleases) and to Him shall we return (after death, when He will reward us for our sabr).'
These (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom the combined and special mercies (bounties) of Allaah descend and who are rightly guided. [Surah Baqarah, Aayat 156/7]

Entrance into Jannat and salvation from the Fire of Jahannam are destined for those who adopt patience, as Allaah Ta`ala states:

اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ الْفَآئِزُوْنَ ﴿١١١﴾

"I have rewarded them today for their patience; (as a result) they are certainly successful (and will therefore enter Jannah where they will live forever)." [Surah Mu`minoon, Aayat 111]

Those who adopt patience and are grateful, benefit especially from the Bounties of Allaah ﷻ. It is this good fortune that make them unique to others. Allaah Ta`ala describes them in the Qur`aan Majeed in four Aayaat (Surah Ebrahim, Aayat 5; Surah Saba, Aayat 19; Surah Shura, Aayat 33 and Surah Luqmaan, Aayat 31]

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣١﴾

"In this are definite Aayaat (signs) for every extremely patient and grateful person (because such people take the time to reflect and appreciate what they see)." [Surah Luqmaan, Aayat 31]

Patience is like a peg for a believer. A believer strays and moves around and returns to this peg. Patience is the foundation of the Imaan of a Mu`min, upon which he may seek support. Therefore, the person who has no patience is a person devoid of Imaan, and if by some chance

he has Imaan, it is extremely weak and fragile. Such a believer would be amongst those who make the Ibaadat of Allaah ﷻ scantily. If anyone benefits him then he is at ease but if anyone harms him or causes him inconvenience then his face turn 'upside down'. Such people are at a loss and disadvantage in this world and the next. What surprise is it that the fortunate people attain all goodness through the virtue of their patience, they reach the climax of excellence owing to their gratefulness and they reach Jannat because of their combination of patience and *shukr?*

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

"This is Allaah's grace which He grants to whoever He pleases. Allaah is the Possessor of immense grace." *[Surah Jumuah, Aayat 4]*

Since Imaan comprises two inherent traits – patience and gratefulness – it is imperative for every person who wishes salvation, progress, goodness and the best for his naffs not to disregard these two foundational aspects of Imaan. It is also very important that he tread the path between *sabr* and *shukr*, so that Allaah Ta`ala may unite him with the most virtuous of groups on the Day when he meets his Rabb.

THE MEANING OF SABR AND ITS REALITY

The dictionary definition of *sabr* is 'to prevent/stop' or 'close'. According to the Shariah it means to prevent the naffs from impatience and unrest; the tongue from complaining; the limbs from striking the face and tearing at the collar.

One definition of *sabr* has been given such – *Sabr* is amongst the highest characteristics of the naffs which prevent man from unsavoury, insalubrious and unpraiseworthy acts. It is the term given to that ability wherewith conditions and situations may be rectified and remedied.

Hadhrat Junaid Baghdadi ﷺ was asked the meaning of *sabr*. He replied, "*To drink a gulp of something (extremely) bitter without a cringe of the face."*
Hadhrat Zunnoon Misri ﷺ states, *"Keeping a distance from opposition and discord, to swallow the bitterness of calamities and hardships with peace and serenity and to maintain independence and display reticence in the face of poverty. This is sabr."*

Someone has said that sabr is the word used to describe facing difficulties and hardships with steadfastness, total composition and exemplary etiquette.
Someone had offered this definition: Sabr means to remain reticent, independent and without complaint at the time of hardship and calamity.
A pious person once witnessed a man complaining about the hardships being experienced by him due his brother, and commented: "*O servant of Allaah! I take an oath in Allaah, you have not committed any excess except to complain about that Being Who is merciful to you and about him who is harsh to you."*

In this context, the following poem applies:

واذا شكوت الي ابن ادم انما
تشكو الرحيم الي الذي لا يرحم

When you complain to man then you are complaining about the Most Merciful to one who has no mercy for you.

There are two types of complaints: One is to complain to Allaah Ta`ala. This is not counter productive to *sabr*, as Hadhrat Yaqub ﷺ said:

اِنَّمَآ اَشۡكُوۡا بَثِّىۡ وَحُزۡنِىۡٓ اِلَى اللّٰهِ

"I complain of my sorrow and my grief only to Allaah." [Surah Yusuf, Aayat 86]

There is also the blessed statement from the master of the patient ones, Hadhrat Muhammed ﷺ:

اللهم أشكو اليك ضعف قوتي و قلّة حيلتي

O Allaah! I complain to You about the weakness of my strength and my weak planning.

The second type of complaint is that utterance that emerges from the tongue at the time of hardships and calamities. This is contrary to *sabr* and its antithesis. It is this that destroys and spoils the reality and meaning of *sabr*.
However, it is remains clear that comfort is wider than *sabr*, as Nabi ﷺ said:

إن لم يكن بك غضب على فَلَا أُبَالِي غير أَن عافيتك أوسع

If you were not to become angry and disappointed at me, it would not bother me, however your comfort is wider for me.

However this Hadith:

وما أعطي أحد عطاءأ خيرا أوسع من الصبر

None has been blessed with a greater boon which is more magnanimous than sabr.

This is not conflicting, because this refers to after a calamity or difficulty befalls one. At that time, the best and most copious blessing is sabr. However, before a calamity befalls one, then the best is to have peace and safety.

The naffs is like a conveyance to the servant. Whosoever mounts this conveyance will reach Jannat or Jahannam. As long as *sabr* is his reins and bridle. If the naffs had no reins or bridle, then it would veer off the straight path and into destruction and deviation.
Hajaaj bin Yusuf, once advised the congregation, saying, "*O People! You should knock at your naffs, because it leads to you to every evil and sin. May Allaah Ta`ala have mercy on that person who has prepared a reign and bridle for his naffs. With the reins he is able to guide it towards Allaah Ta`ala's obedience and subservience and with the bridle he is able to prevent it from indulging in sin and evil, because it is simpler to observe sabr from the haraam things (i.e. abstain therefrom) than (to make sabr) from the punishment."*

The naffs incorporates two strengths: The strength to lurch forward and the strength to retreat. The reality of *sabr* is to use its forward lurching strength in those things which will be of benefit to it and to retreat from what is harmful.
Some people are such that they are able to withstand and be steadfast in engaging in Ibaadat at nights and fasting during the day, but they are unable to control themselves from evil gazes and looking at haraam things. Whereas there are other people who are able to restrain themselves from looking at haraam things and pictures, but cannot withstand the difficulties of engaging in *Amr bil Ma'roof Nahy anil Munkar,* jihad and other acts of Ibaadaat.

Someone has defined *sabr* as being the bravery and valour of the naffs. Based on this definition, someone else has said that bravery is that short observance of patience. Patience

is the opposite and antithesis of restlessness and panic. As Allaah Ta`ala states regarding the inmates of Jahannam:

سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿٢١﴾

"It makes no difference (now) whether we vent (express) our anxiety (pain) or we exercise patience (whatever we do will not help us). We have no escape." [Surah Ebrahim, Aayat 21]

THE TYPES OF SABR AND ITS RELATED MATTERS

Sabr, together with its related and inherent matters are of three types:

1. To adopt *sabr* in acts of obedience and subservience. That is to carry out an act until there is release in its execution (it has been dutifully executed).
2. To adopt *sabr* on the prohibitions and forbidden, so that one does not become involved therein
3. To adopt *sabr* on the decrees of Allaah Ta`ala, so that Allaah Rabbul Izzat does not become displeased with one.

These types of *sabr* may also be interpreted in the following way:
The servant has a duty which is necessary for him to accomplish. He has one prohibition from which abstention is incumbent, and he has one predestined matter upon which he has to adopt patience.

There are two types of *sabr*: 1. Voluntary and 2. Necessary

Voluntary *sabr* is more meritorious and greater in virtue than the necessary one, because everyone shares in the necessary *sabr*. Even those who are deficient in executing the voluntary acts of *sabr* adopt the necessary *sabr*. This is why the *sabr* of Hadhrat Yusuf ﷺ against the advances of the Zuleikha was of a greater merit and more virtuous than the *sabr* he adopted when his brothers dropped him into the well.

Man is never independent, detached or alienated from *sabr,* because of the various conditions that befall him. Sometimes he is faced with such conditions and situations where it is incumbent upon him to fulfil and accomplish. Sometimes he is faced with such untoward conditions where it becomes necessary for him to abstain and desist. Sometimes the decree or predestination of Allaah Ta`ala faces a person which conflicts with his disposition and nature, but he has to remain pleased and content. Sometimes the person is blessed with certain bounties, for which he has to necessarily express his gratitude. Such conditions occur during one's life on a daily basis which continue until death, therefore the adoption and exercising of patience is an inherent and intrinsic part of the servant's life.

As far as the conditions which present themselves in man's life, they are classified into two types:
Some things occur exactly as one envisaged and hoped, whilst others are in conflict with what one intended or hoped for. *Sabr* and forbearance are to be necessarily adopted for both these types of conditions.
When something occurs in accordance to the servant's objective and intention, like his health, fame, wealth, etc. then there is a greater necessity for him to adopt *sabr* and forbearance (self-restraint and control). There are various reasons for this as outlined below:

1. The servant's heart should not become totally engrossed and inclined in these things, neither should they be the means of his deception nor should he become so pleased and thrilled with these things that results in the displeasure of Allaah Ta`ala.
2. The second reason is that the acquisition of these things should not preoccupy him
3. The third reason is that he adopt patience in fulfilling the rights of Allaah Ta`ala in these things (i.e. as much as it opposes his nature, he adopts patience)
4. The furth reason is that he does not abuse these blessings (health, wealth, fame) in haraam and forbidden avenues. Some of the Salf-e-Saaliheen have said that both the believers and kuffaar adopt *sabr* in calamities and misfortunes. However to adopt *sabr* in *`Aafiyat* (peace and safety) is exclusive to the Truthful ones.

Hadhrat Abdur Rahmaan bin `Auf ﷺ reports that when we are tested with difficulties and trying times, then we adopt patience, but when tested with peace and safety, our grasp on *sabr* slips.

This is why Allaah Ta`ala warns us to be aware of the *fitnahs* of wealth, wives and children:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ

O you who have Imaan! Let not your wealth and your children (the things of this world) make you neglect Allaah's remembrance (the duties that you owe to Allaah). [Surah Munaafiqoon, Aayat 9]

The second condition is when things are contrary to the nature and intention of man. This is either through the choice of the servant, like acts of obedience or sin, or those things which are initially not in the control of the servant, like calamities, or those things which are in his control initially but later it is out of his control.

Those matters which are contrary to the desire of the servant, are divided into three types:

The first type relates to those things which are in the control of the servant. This relates to all the deeds and actions of man, whether they are virtuous ones or sins. Man needs to observe greater *Sabr* and forbearance in acts of obedience and Ibaadaat, because the naffs experiences a natural trepidation for Ibaadat. Man finds a sense of remoteness towards Salaat because the naffs is naturally inclined towards lethargy and comfort and it prefers peace and tranquillity. This feeling is especially heightened when he is attracted and inclined towards sin and desires and when he is in the company of negligent people.

Similarly, man has a natural aversion towards paying Zakaat, because the naffs is naturally inclined towards miserliness and avariciousness. The same applies to Hajj and Jihad. This is why man has to pay particular attention in exercising *sabr* in these circumstances.

The first condition: It is imperative that the servant pay due consideration to correction of intention, sincerity and truthfulness before commencing any act of Ibaadat or obedience.

The second condition: It is necessary to adopt *sabr* when beginning any act of Ibaadat and to be cognisant of one's shortcomings and having clear intention. One should also be aware of the submission of one's limbs when standing before Allaah Ta`ala. The heart and mind should be present and not suspended or unmindful.

The third condition: Upon completion of the Ibaadat, the servant should be mindful of and adopt *sabr* against those things which may render his Ibaadat useless. Merely carrying out acts of Ibaadat is not any great feat, the real test is to abstain from those things that will render the Ibaadat useless. It is of utmost necessity for the servant to abstain from and adopt *sabr* against pride, vanity, show, etc. He should also be aware not to transfer his acts of Ibaadat from secrecy to public, because when the servant carries out an act of Ibaadat clandestinely, then it remains between him and his Rabb and it is recorded as a secret. However when he moves it to the public eye, then it is transferred to the public record. Therefore the servant

should not think that after completing an Ibaadat his *sabr* is no longer required. May Allaah Ta`ala grant us guidance and Tawfeeq.

Now remains the matter of adopting *sabr* from sin. This is clear and straightforward. The greatest aspect in adopting *sabr* from sin which will aid and assist one in achieving this is to completely abstain and cut off haraam things. Keeping a distance from evil company and gatherings will aid in abstention from sin.

The second type relates to those things which are beyond the control of the servant, and he also does not possess any means or manner whereby he can evade or prevent these things, like calamities and misfortunes. It is either such that no action of the servant has a play in it, like death and illness or it is either something which afflicted him through another person, like being sworn at, assaulted, etc.

There are four states in those things which are beyond his control:

1. The state of helplessness (i.e. panics, complains and grumbles)
2. The state of *sabr*
3. The state of being contented and pleased
4. The state of *shukr*, where he considers the calamity and difficulty as a blessing and expresses thanks for it.

Insofar as those difficulties afflicted on the servant by someone else, besides the above 4 states there are a further 4:

1. The state of forgiveness (overlooking)
2. The state of contentment in the heart (i.e. from seeking revenge, etc.)
3. The state of *taqdeer*
4. The state of replacing the evil done with acts of virtue

The third type is when the affliction and calamity comes about through the choice and action of the servant, but once it is set in motion, he is unable to combat or terminate it. (This is why the servant should not allow any evil to enter his heart, because once it settles in and takes a hold of him, he will not be able to eradicate or eliminate it.) We seek Allaah Ta`ala's protection.

AHAADITH SHAREEF PERTAINING TO THE VIRTUE OF SABR

There is a narration in Muslim Shareef where Hadhrat Umme Salmah ﵂ reports that she heard Nabi ﷺ saying that there is no servant who is afflicted with a calamity or difficty and he recites the dua that he is supposed to recite, except that Allaah Ta`ala will reward him with something better. The dua is

انّا لله و انّا اليه راجعون اللهم أجرني في مصيبتي و اخلف لي خيراً منها

Indeed to Allaah do we belong and unto Him is our return. O Allaah! Reward me in my difficulty and replace for me something that is better.

Hadhrat Umme Salmah ﵂ reports that when her husband passed away, then she thought to herself that she will never get a better husband than him. He was the first Muslim who made Hijrat to Nabi ﷺ. She says that after she read this dua, Allaah Ta`ala blessed her with the best of husbands, Nabi ﷺ.

There is a narration in Saheeh Bukhaari where Hadhrat Abu Hurairah ﷺ reports that Nabi ﷺ said, "*Allaah ﷻ says, 'There is no (other) reward for that servant of Mine who loses a child and adopts patience in the hope of reward from Me, except that I grant him Jannat."*

There is a narration in Saheehain from Hadhrat Aishah ﷺ who reports that Nabi ﷺ said, "*There is no difficulty that afflicts a believer except that Allaah Ta`ala compensates him with forgiveness of sins, even if it be a thorn prick."*

There is a narration in Musnad Ahmed from Hadhrat Abu Hurairah ﷺ that a Muslim man and woman continues being afflicted with inconveniences and calamities in their bodies, wealth and children, until they meet with Allaah Ta`ala in such a state that they are completely cleansed from all sins.

There is a narration in Saheeh Bukhaari from Hadhrat Khabbaab bin Aarat ﷺ, who reports, "*We complained to Rasulullaah ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Kaabah, leaning over his Burd (i.e. covering sheet). We said to him, 'Would you seek help for us? Would you pray to Allaah for us?' He ﷺ said, 'Among the nations before you, a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allaah! This religion (i.e. Islam) will prevail until a traveller from Sana (in Yemen) to Hadramaut will fear none but Allaah, or a wolf as regards his sheep, but you (people) are hasty."*

The anecdotes of the Salf-e-Saaliheen:
A pious man once said that had it not been for the difficulties in this world, then we would arrive in the Aakhirah penniless.
Hadhrat Sufyaan bin `Uyana ﷺ comments on the following Aayat:

وَ جَعَلْنَا مِنْهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ؕ وَ كَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ﴿۲۴﴾

From them We made leaders who guided under Our command when they exercised sabr and were convinced about (the truth of) Our Aayaat. [Surah Sajdah, Aayat 24]

That is when they took hold of the foundation of foundations, We made them leaders.

When the people were about to amputate the foot of Hadhrat `Urwa bin Zubair ﷺ, they asked him if there was anything that they could administer him with in order to alleviate the pain. He replied that Allaah Ta`ala is taking his *imtihaan* in order to test his patience, so why should he oppose the wishes of his Rabb?

Hadhrat Umar bin Abdil Azeez ﷺ said, "*Allaah Ta`ala had blessed a person with some bounty and then He snatched it away and replaced it with sabr. The sabr which replaced that bounty is by far more virtuous and better than the bounty itself."*

Once Hadhrat Abu Bakr ﷺ fell ill. People came to visit him and asked if they may bring a Hakim along to treat him. He replied that he had already consulted a doctor. The people asked what the doctor prescribed. Hadhrat Abu Bakr ﷺ replied, "*He said:* **انّي فعّال لما اريد** (*Indeed I do as I Wish!)"*

It has been reported regarding Hadhrat Saeed bin Jubair ﷺ that he described the meaning of *sabr* as follows: The servant acknowledges that whatever afflicts him, is from Allaah Ta`ala, and he hopes in reward from his Rabb. Sometimes a person whines and panics, whereas there is no succour for him except in the adoption of *sabr*.

When the servant is afflicted with anything from Allaah Ta`ala, then his proclamation of **انّا لله** is the commentary of his condition. He is proclaiming that he belongs to Allaah Ta`ala and that Allaah ﷻ owns him. Whatever He wishes to do with His possession He will do. And the commentary of whatever he hopes to receive from Allaah Ta`ala in return for the difficulty lies in his proclamation of **و انّا اليه راجعون**. That is, he is saying that when he returns to Allaah Ta`ala, then he will receive full recompense in lieu of his *sabr* for the difficulty. And he is also proclaiming that the reward of his difficulty will not be wasted neither will his *sabr* be in vain.

Subhaanallaah! What wonderful virtues of sabr were enumerated in the Ahaadith and sayings of the pious that deserve our attention and enactment! May Allaah Ta`ala grant us the Tawfeeq to practice. [Hadhrat Moulana Muhammed Qamruz Zamaan]

SHUKR (GRATITUDE)

To sincerely praise and express appreciation to the one who has benefitted one is called *shukr*. In reality, *shukr* is the combination of three things, without which it cannot be termed *shukr*. That is, the blessing has to be acknowledged in the heart, it has to be externally expressed and it has to be made a means of obedience and submission to Allaah ﷻ. It is as though *shukr* is connected to the heart, tongue and outer limbs. The heart is used to express recognition and affection for Allaah ﷻ, the tongue for expressing His praises and the limbs for His Ibaadat and acts of subservience and to abstain from acts of disobedience.
Allaah ﷻ has coupled *shukr* with Imaan and He has shown that there is no need to punish His servants if they express *shukr* and have Imaan and *Yaqeen* on Him. In this regard, Allaah ﷻ states:

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ؕ وَ كَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ﴿۱۴۷﴾

"What must Allaah punish you for if you are grateful (for His favours to you) and have Imaan? Allaah is Most Appreciative (of every good act and will reward you tremendously for it), All Knowing." [Surah Nisaa, Aayat 147]

Allaah Ta`ala also states the people who express *shukr* are amongst His special servants, upon whom He has bestowed blessings and bounties. Allaah Ta`ala states:

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْۤا اَهٰۤؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿۵۳﴾

"In this manner We use some (people) to test others so that they say, "Are these the ones whom Allaah has blessed from among us?" Allaah knows well who the grateful ones are." [Surah An`aam, Aayat 53]

Allaah Ta`ala has divided His servants into two groups –The first are those who make *shukr* and the second are those who do not. In the Sight of Allaah Ta`ala, the worst and most detestable things is *kufr* and the *kaafir*, and the most beloved this is *shukr* and the people who make *shukr*. Allaah ﷻ states:

إِنَّا هَدَيْنٰهُ السَّبِيْلَ إِمَّا شَاكِرًا وَّ إِمَّا كَفُوْرًا ﴿٣﴾

"…We guided him to the path so he is either grateful (by following the path) or ungrateful." [Surah Ad Dahar, Aayat 3]

Allaah Ta`ala also says:

وَ إِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ ﴿٧﴾

"When your Rabb announced, "If you show gratitude (for the favours I grant you), then I will definitely grant you (many) more (physical, spiritual and worldly favours), and if you are ungrateful, then (I shall punish you and remember that) indeed My punishment is severe." [Surah Ebrahim, Aayat 7]

Allaah Ta`ala has suspended and limited His extra bounties to those servants of His who express *shukr*. It is clearly evident that there are absolutely no limits to the treasures and bounties of Allaah ﷻ. Allaah Rabbul Izzat has made many of His bounties dependent on His Will and Desire. Like He mentions in the Kalaam-e-Paak:

فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ إِنْ شَآءَ ط

"…soon Allaah shall make you wealthy by His grace if He wills." [Surah Taubah, Aayat 28]

و يغفر لمن يشاء

"And He forgives whom He pleases." [Surah Maa`idah, Aayat 40]

However, wherever Allaah ﷻ has mentioned *shukr*, He has also coupled it with the reward, that is, He has not limited it to His Desire only. In this regard, He states:

و سنجزي الشاكرين

"And soon We will reward the grateful ones." [Surah Aal Imraan, Surah, 145]

When the enemy of Allaah ﷻ, Iblees, realised the lofty rank of *shukr*, and he knew that *shukr* held great prominence in the Sight of Allaah ﷻ, he applied all his efforts and energies in making people negligent and unwary of this great bounty. In this regard, Allaah ﷻ states:

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ط وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿١٧﴾

"I will then approach them from the front, from their backs, from their right and their left (in every possible manner) and You will not find most of them to be grateful." [Surah A`raaf, Aayat 17]

Similarly, Allaah ﷻ has stated that those amongst His servants that make *shukr* are few:

ط وَ قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿١٣﴾

"Few of My bondsmen are thankful." [Surah Saba, Aayat 13]

It is reported from Nabi ﷺ in Saheehain:

أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلاَ أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا

Hadhrat Aishah ﵂ reports that Nabi ﷺ used to offer prayer at night (for such a long time) that his feet used to crack. I said, 'O Rasulullaah ﷺ! Why do you do it since Allaah has forgiven you your faults of the past and those to follow?' He said, 'Shouldn't I love to be a thankful slave (of Allaah)?'

It is reported in Musnad Ahmed and also in Tirmidhi Shareef, that Rasulullaah ﷺ said to Hadhrat Mu`aaz ﵁:

والله اني لأحبك, فلا تنسي أن تقول دبر كل صلاة اللهم أعنّي علي ذكرك و شكرك و حسن عبادتك

"I take an oath, that I love you! Do not forget to recite after every Salaat, 'O Allaah! Aid me in making Your Thikr and making shukr and engage in excellent worship of You."

Expressing *shukr* for the bounties is a means of greater virtue and increase in blessings. As Hadhrat Umar bin Abdil Azeez ﵀ stated, "*Seal in (fortify) the bounties and blessings of Allaah Ta`ala by expressing shukr unto Him."*
Ibn Abi Dunya has reported from Hadhrat Ali bin Talib ﵁ that he said to a man, "*Bounties are bestowed owing to shukr, and shukr is the means of increase (in bounties). It is as though the two are interlinked. The bounties from Allaah Ta`ala cease at that time, when the servant ceases his connection to shukr."*
Hadhrat Hasan Basri ﵀ has said that we should remember our blessings and bounties often, because this very remembrance is a form of *shukr.*
Allaah ﷻ instructed Nabi ﷺ to remember the bounties from Him:

وَ اَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ﴿۱۱﴾

"Speak about the favours of your Rabb." [Surah Duha, Aayat 11]

Allaah ﷻ loves to see the splendour of His bounties on His servants, because this is also an expression of *shukr*.
When Hadhrat Mughira ﵁ was once asked how his morning was, he responded, "*I am drowned in bounties and helpless from (being able to) expressing (more) shukr. Our Creator loves us even though He is independent of us, whereas we keep distant from Him even though we are totally reliant on Him."*
(What wise words! May Allaah ﷻ grant us all the wealth of expressing *shukr.* Aameen.)

Hadhrat Shuraih ﵀ has said that no calamity befalls the servant of Allaah, except that he is blessed with three bounties:

1. The calamity did not affect (spoil or harm) his Deen
2. A greater disaster did not befall him than the one he experienced
3. It was merely an event that was destined to happen.

Hadhrat Yunus bin `Ubaid ﵀ said that once someone asked Hadhrat Abu Ghanimah ﵀ how his morning was. He replied that his morning was sandwiched between two such great blessings that he found himself at a loss regarding which of the two blessings he should be more grateful of. He said,

"*(1). I have such sins, which Allaah ﷻ has concealed, owing to which I do not have to feel ashamed and disgraced before others.*
(2). One blessing of mine is the love that Allaah ﷻ has placed in the hearts of others for me, when I know that my deeds are undeserving of that love."

Hadhrat Sufyaan ؒ said with regard to the Aayat,

سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ۙ﴿۴۴﴾

"We shall gradually lead them on (allow them to continue sinning without punishing them) in a manner that they do not realise." [Surah Noon, Aayat 44]

That Allaah ﷻ continued bestowing His blessings and they did not express *shukr* for the bounties. In this regard many have said, "*Whenever a people committed a sin or transgression then some bounty would come to them"* (so that when they do not express *shukr*, they will be (more) deserving of punishment).

A person asked Hadhrat Abu Haazim ؒ what the *shukr* would be for the (gift of) one's eyes? He replied, "*If you see something nice and good, then announce it and make it known, and if your gaze falls on something evil and detestable, then keep it concealed."*
He was then asked about *shukr* for the ears, to which he replied, "*If you hear something nice, beneficial and good, then safeguard it and if you hear something evil then thwart it."*
He was asked about *shukr* for the hands. He replied, "*Do not use them to touch anything unlawful and do not prevent them from executing any action which is the right of Allaah ﷻ."*
The person then asked the same about the stomach, to which he replied, "*Its lower portion is for food and upper portion for knowledge."*
He was asked about *shukr* for the private parts. He replied:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿۵﴾

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿۶﴾

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ﴿۷﴾

"…and who safeguard their private organs (from adultery, fornication and other illicit sexual acts)…
…except when it comes to their spouses and the slave women whom they own. They will surely not be blamed about (cohabiting with) them.
Whoever seeks more than this (by fulfilling their sexual desires in a manner that the Shariah forbids), then such persons are transgressors indeed." [Surah Mu`minoon, Aayaat 5, 6 & 7]

He was then asked regarding *shukr* for the feet, to which he replied, "*If you are aware of any such person whose (good) deeds you admire and are envious of, then use your feet to go towards executing such deeds, and if you find any of his (evil) actions distasteful then keep a distance from such actions and express shukr to Allaah ﷻ. The person who merely expresses shukr with his tongue and not through his limbs, then his example is like the person who holds onto the edge of a cloth but does not cover this body with it. It is evident that such an action will not save him from the elements of heat, cold or rain."*

An Aalim once wrote a letter to his brother: "*The bounties and favours of Allaah ﷻ upon us are innumerable and immeasurable, notwithstanding our excessive perpetration of sin. It is difficult to comprehend which of these two to make shukr of, that is, those virtuous deeds*

which Allaah ﷻ has made easy to practice upon or those evil deeds He has kept hidden from us (lest we indulge therein)."

{Note: Subhaanallaah, what deep perception and insight! May Allaah ﷻ endow us the benefit therefrom. Aameen!}

TAWAKKUL (TRUST)

Tawakkul: This is to have full trust in Allaah ﷻ with a true heart, in this world and the hereafter, in protection against all harms and in acquiring goodness.

Allaah ﷻ states:

وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾

وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَ مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ

"Allaah shall create an escape (from difficulties) for the one who fears (disobeying) Allaah (one who has Taqwa)…
…and shall provide for him (what he requires) from sources that he never expected (to receive provisions from). Allaah is Sufficient (to solve all problems) for the one who trusts in Him (who is convinced that only Allaah can assist him)." [Surah Talaaq, Aayat 2 & 3]

Allaah ﷻ is sufficient for that person's Deeni and worldly needs who has total trust and reliance in Him and adopts total taqwa.
Hadhrat Umar Khattaab ﷺ reports from Nabi ﷺ:

عَنْ عُمَرَ بْنِ الخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

"If you were to rely upon Allaah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full."

Imaam Abu Haatim Razi ﷺ said that this Hadith is the basis and foundation in the discussion of *Tawakkul*. This is amongst the greatest and most efficient means of acquiring sustenance.
Hadhrat Sa`eed ibn Jubair ﷺ reports that *Tawakkul* is the essence of the Deen. Adopting the means which Allaah ﷻ has provided in attaining things is not a negation of *Tawakkul*, because this is the system which Allaah ﷻ has devised for man in this world. Allaah ﷻ has instructed the adoption of *Tawakkul* to be used in conjunction with application of the means. Therefore one has to make an effort at using the limbs (in executing the various deeds); this is Ibaadat and then to adopt *Tawakkul* with the heart; this is Imaan.

Allaah ﷻ states:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ﴿۷۱﴾

"O you who have Imaan! Take your precautions (your weapons and other means to guard yourselves against your enemies) and advance (in Jihad against them) in groups or all together." [Surah Nisaa, Aayat 71]

Hadhrat Sahal ﵀ said that whoever criticises making an effort and striving, has rejected the Sunnat and the person who has made *Tawakkul* the target for his criticism and rebuke, has (in reality) criticised Imaan. *Tawakkul* was the inherent condition of Nabi ﷺ, and striving and making a physical effort at attaining things was his Sunnat. Therefore, whosoever makes an effort at his ﷺ condition (i.e. adopts *Tawakkul*), should not abandon his Sunnat (i.e. making physical effort and utilising the means).

Someone said that to reject making use of the means is to make criticism of the Shariah a target, and to rely only on the means is a criticism of Tauheed.

THE TYPES OF DEEDS

The deeds executed by the servant of Allaah ﷻ are divided into three types:

1. Those acts of Ibaadaat and obedience whose execution is ordained by Allaah ﷻ and which are the means whereby the servant will be saved from the Fire of Jahannam or enter Jannat. In the execution of these acts, it is essential that the servant exercises *tawakkul* in Allaah and seeks His help. It is necessary to seek the Help of Allaah ﷻ because besides Him none has the ability and power to assist and whatever Allaah ﷻ decrees will come to pass and whatever he does not desire will never occur. Therefore whoever falters in executing that which has been divinely ordained, will be deserving of divine punishment in this world and the Aakhirah.
   Yusuf bin Asbaat ﵀ has said, "*It has been said that we should carry out the actions of that person whose actions will ensure his success and salvation (i.e. execute actions with sincerity) and we should possess the Tawakkul of that person who has the certainty that only what has been decreed for him will reach him."*

2. Those actions which Allaah ﷻ has enabled as a habit or norm in this world and He has left it as voluntary for His servants. For example, to eat when hungry, drink when thirsty, seek shade in the heat, seeking warmth in the cold, etc., etc. In such matters, the servant must opt for the what is necessary as per the need and if he neglects to make use of the necessary means, because of laziness and notwithstanding the ability to do so and some harm befalls him because of this, then he will be regarded as one who has transgressed the bounds and exceeded the limits, which will make him liable for punishment.

3. Those actions which Allaah ﷻ has made a part of general and common habit. Sometimes, Allaah ﷻ does contrary to what is the norm to some of His servants, as He pleases. There are numerous examples: One of them is – Medicine. The Ulama differ regarding this – Is it better for that servant who had total *Tawakkul* in Allaah ﷻ to take medicine when he is ill or to abstain therefrom?

4. In this regard there are two famous views: According to Imaam Ahmed ﵀, it is better and more virtuous to make *Tawakkul* and not take the medicine. This applies to the person who has a very strong *Tawakkul* and firm faith in Allaah ﷻ. Regarding such a person, Nabi ﷺ said:

«يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ،و قال: هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

"Seventy thousand people of my followers will enter Jannat without reckoning; and they are those who do not practice Ar-Ruqya, do not see an evil omen in things, they do not get themselves cauterized (branded) and put their trust in their Rabb." [Bukhaari Shareef]

Those who say that it is more virtuous to take the medicine when ill, prove it from the habit of Nabi ﷺ and they say not only was this the condition of Nabi ﷺ, but that he constantly did so. It is obvious that Nabi ﷺ chose the best option.
The Hadith prohibits the use of those types of *Ruqya* (*Taweez*) which have a great likelihood of *shirk.* The proof of this is that Nabi ﷺ coupled this with branding and bad omens, both of which are Makrooh.

Mujahid, Ikramah, Nakha'ee and many amongst the Salf-e-Saaliheen have said, "*Only that person has the permission to completely omit the use of means, whose heart is totally disinclined and cut off from the creation."*
It was asked of Is`haq bin Raahawiyah رحمه الله whether it was permissible for a person to isolate himself into the wilderness without any provisions and means? He replied that if the person possessed the *Tawakkul* of Hadhrat Abdullah bin Jubair رضي الله عنه then he is permitted to isolate himself to the wilderness without provisions and means; otherwise not.

{Note: Subhaanallaah! What an excellent comparison and beautiful way to simplify the mas`alah} May Allaah ﷻ reward them greatly!

LOVE FOR ALLAAH TA`ALA

In the field of *Sulook*, the rank of love for Allaah ﷻ holds prime position. It holds a very lofty position amongst the important factors with regard to gaining proximity to Allaah ﷻ. All other forms of *muhabbat* (love) are derived from the treasure of this love (for Allaah ﷻ), like *shawq* (yearning), *uns* (affection/amity) and *ridha* (pleasure). The stages before *muhabbat* are also preludes and precursors to *muhabbat* itself, like *taubah* (repentance), *sabr* (patience), *zuhd* (abstinence), etc.

The most absolute, beneficial and lofty form of *muhabbat* is when it permeates the heart and becomes instinctive and intrinsic, where the very nature of man concedes, recognises and surrenders in total subservience and submission. The actual and true Deity is that Being to Whom the heart expresses and acknowledges a love, honour and greatness; and to Whom it displays humility, total submission and subservience.
Ibaadat is reserved especially for Allaah ﷻ, Who is Alone, and Ibaadat is the term used for the ultimate expression of *muhabbat*, which is executed with perfect humility and docility.

Love for the very Being of Allaah ﷻ should be natural from every angle and aspect. The injunction to love Allaah ﷻ has been decreed in every Divine Scripture; has been the mantra and call of every prophet and it exists in the very fabric and nature of man with which he was born. The intelligence of man and all the bounties which have been bestowed on him bear testimony (to this love for Allaah Rabbul Izzat), because the heart of man is naturally inclined to love and show inclination to the one who has treated him well and gifted him with a benefit or favour. Why then should man not express *Muhabbat* for this Magnanimous Being, when every favour and bounty he enjoys comes from Him; every goodness emanates from Him; and each and every bounty enjoyed by mankind originates from Allaah ﷻ, and it is all due to His Mercy and Benevolence. As Allaah ﷻ states:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ۚ

"Every bounty that you possess is from Allaah. Thereafter, (after realising this) when any difficulty afflicts you, you appeal only to Him." [Surah Nahl, Aayat 53]

Allaah ﷻ has elevated Himself before His creation by introducing them to His Beautiful Names and His Glorious Qualities. The signs of His Absolute Power bear testimony to His Great and unmatched Splendour and Glory. All these manifestations necessitate *muhabbat* for Allaah Rabbul Izzat by His servants. Allaah ﷻ declares:

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"There are some people (the Mushrikeen) who attribute equals (idols) to Allaah, having such love for them as they have for Allaah. However, the Mu'mineen have a much greater love (at all times) for Allaah." [Surah Baqarah, Aayat 165]

Allaah ﷻ states in another Aayat:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۖ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ

"O you who have Imaan! Whoever among you turns away from his religion (forsakes Islaam), then (Allaah has no need for such people because) Allaah can soon bring (create) another nation whom He loves and who love Him; who will be kind towards the Mu'mineen, stern towards the Kuffaar and who will strive in Allaah's way (to uplift Islaam) without fearing the criticism (condemnation, abuse) of those who criticise." [Surah Maa`idah, Aayat 54]

Nabi ﷺ said,

لا يُؤمن أحدكم حتي أكون احب اليه من والده و ولده و الناس أجمعين

"None of you can be a (true) believer, until I am more beloved to him than his father, children and all of man." [Muttafaq Alaih]

Nabi ﷺ said to Hadhrat Umar bin Khattaab ﷺ,

لا حتي أكون أحب اليك من نفسك

"You cannot be a (true) believer, until I am more beloved to you than your own self." [Muttafaq Alaih]

When our love and obedience for Nabi ﷺ is supposed to be greater than what we love ourselves then is not our love and Ibaadat for Allaah Rabbul Izzat supposed to greater than ourselves?

There lies a hidden message in whatever condition or circumstance afflicts or reaches the servant from Allaah ﷻ, whether he likes it or not - in His bounty and favour, in His overlooking (the sins), in His trials, in the decrease or increase of wealth, in His Justice and Favours, in His punishments, in His Mercy, in His Beneficence, His forgiveness and Forbearance, His patience on His servants, His accepting their duas, thwarting calamites, His Listening to their requests, removing their difficulties (besides, does Allaah ﷻ have any need for His creation? He is completely free and independent of us). The hearts have the ability to accept the *muhabbat* and submission to Allaah ﷻ. If a man does the slightest of favours to another, then the latter's

heart is naturally (and involuntarily) inclined towards an affinity for the benefactor. Why then should the hearts and limbs of mankind not be inclined to love that Being, Who has no partner and Who showers His perpetual blessings on them notwithstanding their continuous perpetration of sin?

All good is bestowed on man from Allaah Rabbul Izzat, whereas man perpetrates evil and sin. Allaah ﷻ is beloved to man owing to His favours on him, but (yet) He is independent. On the other hand, man is disliked by Allaah ﷻ due to his sins, and yet man is totally reliant on Him. Neither does His Favours on mankind, His Beneficence nor his bounties prevent them from sinning, whilst their shortcomings and sin does not prevent Him from continuously showering them with bounties.

From amongst the creation if you love anyone, and they reciprocate with their love for you, there is always some ulterior motive or latent benefit in this for either one of you, whereas love for Allaah ﷻ only benefits you.

If you have any dealing with someone, and if that person does not see any benefit for him in this relationship, he will terminate the connection. It is therefore necessary that the opposite party also derives some benefit. However, in your relationship with Allaah ﷻ, Allaah Rabbul Izzat maintains His connection to you even though you are the greatest, nay only, party in this relationship that benefits anything. When you give one dirham (in charity) then Allaah ﷻ increases the reward from ten-fold to 700 times for you, in fact, the reward can increase (depending on your sincerity etc.) to infinity. On the contrary, when you commit a transgression, you only receive the equivalent of one sin and that too is quickly effaced (when you repent, execute a good deed, etc.).
Allaah Ta`ala has created you for Himself (i.e. to make His Ibaadat) and He has created the world, Aakhirah and everything therein for you, therefore who is more deserving of your *Muhabbat*? Who else should you dedicate your time and life in pleasing?

Your needs and rights, in fact, the needs of every creation is before Him, because He is the Most Generous. He is The Benefactor. Before He even asks His slaves for anything, He fulfils their expectations and needs. He accepts every small deed of theirs and raises their ranks. He forgives the countless sins of mankind and effaces their evils. Everything in the heavens and earth, asks only from Him and relies totally on His Favours. When He listens to one request none of the others go unheard. He never tires from fulfilling the needs of everyone and never errs in His fulfilment. In fact, He loves those who ask of Him and plead to Him. He loves that the creation asks of Him and is angered when He is not asked. Allaah ﷻ approaches His servants with bashfulness and coyness and yet they do feel ashamed before Him. He conceals His servants and they do not conceal themselves. He is merciful to His servants and they are not merciful unto themselves. Allaah Rabbul Izzat calls upon His servants to recognise His Greatness and Magnitude through His bounties and favours but people have not heeded His Call. He has sent Ambiyaa (alaihimus salaam) for the guidance of mankind and also revealed via them His teachings and Covenant. He has not merely sufficed on this, but also descends every night to the skies of this world. In this regard, Nabi ﷺ reports that Allaah ﷻ says to His servants:

يَنْزِلُ رَبنَا كل لَيْلَة إِلَى السَّمَاء الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخر فَيَقُول: من يدعني أستجيب لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

"Your Rabb descends every night to the skies of the earth when the last portion of the night remains, and He proclaims, 'Who calls on Me so that I may respond? Who asks of Me so that I may give him? Who repents to Me so that I may forgive him?"

The hearts have *muhabbat* for Allaah ﷻ because He is The Only One Who recognises all good and virtue, accepts duas, forgives sins and transgression, conceals faults and removes sadness and grief. Besides Him who else is there that fulfils needs?

He has the greatest right to be remembered (at all times). He is most deserving of our appreciation and *shukr*. Only He is worthy of worship and all praises. If help is asked of Him, then He is the swiftest in rendering any assistance and He shows the most mercy. When he is asked of anything, then you will find that He is the greatest Bestower, Most Generous and Most Lavish. If mercy is sought of Him, then you will find Him to be The Most Merciful and Compassionate. If refuge is sought in Him then you will find that He is Most Powerful and Prevailing. If trust and *Tawakkul* is placed in Him, then He is the Greatest Sponsor and Patron. He is more merciful and affectionate on His servants than even their own mothers. Allaah Ta`ala becomes happier at the repentance of His servants than the traveller who loses all this belongings in a strange land and whose conveyance disappears leaving him without any provisions or supplies, only to find his animal suddenly appear at the time when he has lost all hope. He is such a King Who has no partners. He is so Unique that none is His equal. Everything will perish besides Him. Obedience and subservience only occurs through His Will. Sin is only perpetrated with His Knowledge. He accepts the obedience and Ibaadaat of His servants. His servants only get the *taufeeq* to execute acts of obedience and Ibaadat through His Virtue. He forgives and overlooks the sins of His servants, but alas, this right is squandered and wasted. He is closest to His servants and is Most Protective. He fulfils His Promises and Covenants. He is Most Just and Impartial. He is the Barrier between man and his naffs. The forelock of man is in His Control. He records everything and is the Advancer of time. The secrets of the bosoms lay bare before Him. Everyone seeks aid from Him and all faces prostrate before His Noor. All of man's intelligence fails in perceiving His Reality. Everything – natural or otherwise - and every proof that is in existence testifies to His Uniqueness and that there is absolutely nothing equal to Him. All beauty and greatness owes its existence to Him. He does not sleep, in fact, sleeping is an unworthy and inappropriate quality to even attribute to Him. He tips the scales and balances either way. The deeds of the night reach Him even before daybreak and the deeds of the day reach Him before nightfall. His Concealment is such a Noor that if He allows it the slightest of passage, then the Brilliance and Brightness of His Countenance with totally obliterate and eliminate every vestige of creation.

The *muhabbat* of Allaah ﷻ is the sustenance of the souls of man and the life of the hearts. Pleasure, success and forgiveness of the hearts lay only in His *muhabbat*. When the heart of devoid of the Divine *muhabbat*, then it experiences worse discomfort than loses sight in an eye, or sound in an ear. In fact, the corrosion of that heart which is devoid of true *muhabbat* for the Creator and Benefactor, is worse than the decay of that body which loses its soul. This is such a sensation that can only be felt and appreciated by that person who has life, otherwise a lifeless body feels no pain from a wound.

Statements and anecdotes from the pious predecessors

Hadhrat Fatah Moosili ﷺ stated that the person who has true *muhabbat* for Allaah ﷻ enjoys nothing of this world and he is not oblivious to making the Thikr of Allaah ﷻ for even the blink of an eyelid.

Some Salf-e-Saaliheen have said that the heart of the one who is engrossed in the *muhabbat* of Allaah ﷻ is always close to taking flight. He is always in constant Thikr and in search of the pleasure and happiness of his Rabb by engaging in supererogatory acts of Ibaadat and inculcating virtuous characteristics with great zeal and enthusiasm.

An Arab poet said:

و كن لربك ذاحب لتخدمه

ان المحبين للأحباب خدام

Become a lover of your Rabb so that you may serve Him
Because indeed the lovers are the servants of their Beloved

A pious lady from amongst the Salf-e-Saaliheen once made the following bequest to her son: *Make it your habit and routine to inculcate muhabbat and obedience for Allaah Rabbul Izzat, because after the people of taqwa and abstinence have acquired an attachment to the Ibaadat of Allaah ﷻ, their limbs become alienated from everything other than Allaah.*

Ibn Mubarak ﷺ said:

تعصي الاله وانت تزعم حبه هذا لعمري في القياس شنيع

لو كان حبك صادقا لأطعته ان المحب لمن يحب مطيع

You sin against your Rabb and yet claim to love Him
I take an oath! This is repugnant logic
If your love for Him was truthful, you would surely submit to Him
Because the lover is subservient to his Beloved.

THE DISCUSSION ON BEING PLEASED WITH WHAT ALLAAH TA`ALA DECREES

There are two stages of those things which people dislike:
The first is *radha* (contentment/happiness) and the second is *sabr* (patience). *Radha* is more virtuous and Mustahab whereas *sabr* is Waajib and necessary.

The people of *radha* see the wisdom of the One Who tests (i.e. Allaah ﷻ) in calamities and hardships and they witness therein goodness and benefit. They do not merely attribute it to *taqdeer* and predestination, but rather they witness therein the Grandeur, Greatness and Perfection of the One Who is testing them. They are so absorbed in this observation that they are totally oblivious of any pain, difficulty or inconvenience. Only those special servants of Allaah ﷻ who are adapt at *ma`rifat* and *muhabbat* experience this. At times these personalities actually experience pleasure, enjoyment and relish at such calamities, knowing that it comes from none other than their Beloved. Hadhrat Moulana Mohammed Ahmed Partaabgiri ﷺ described it as follows:

Whatever difficulty reaches one from a friend
Is not a difficulty, but a mercy.

The difference between *radha* and *sabr*

Sabr: Notwithstanding pain and difficulty on the naffs, *Sabr* means to have hope in the elimination thereof and also to abstain from displaying any displeasure, pain and fear.
Radha means that even though pain and difficulty is experienced, the naffs wholeheartedly accepts this as *taqdeer* and does not even hope for its elimination. The *Yaqeen* that is created in the heart and the *ma`rifat* in the soul, lightens the pain and suffering. When this sensation of *radha* is fortified, then the pain and suffering is totally eradicated.

Imaam Tirmidhi ﷺ cites a narration from Hadhrat Anas ﷺ who reports from Nabi ﷺ:

وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ

"And indeed, when Allaah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath."

Hadhrat Abdullah ibn Mas`ood ﷺ reports: "*Allaah ﷻ has kept contentment and pleasure in His Justice and Knowledge in Yaqeen and radha, and He has kept sadness and grief in doubt and displeasure."*

Hadhrat Alqama ﷺ comments on this Aayat:

و من يُؤمن بالله يهد قلبه

"And whoever believes in Allaah, He guides his heart." [Surah Taghaabun, Aayat 11]

That is, when any difficulty afflicts the servant, and he accepts that it is from Allaah ﷻ, then he will accept it with a happy receptive heart and he will be pleased with it.

Hadhrat Abu Muaawiyah Aswar ﷺ comments on this Aayat:

فلنحيينه حيوةً طيّبةً

"And We will bless him with a wholesome life." [Surah Nahl, Aayat 97]

Once Hadhrat Ali bin Abi Talib ﷺ noticed that Hadhrat `Adi bin Haatim ﷺ was very sad and grieved. He asked the reason for this sad face. Hadhrat `Adi replied that he was grieved because his two sons were killed and he was deprived of eyesight. Hadhrat Ali ﷺ replied, "*`Adi! That person who remains pleased with the Decree of Allaah ﷻ will be greatly rewarded and he who is displeased with the taqdeer of Allaah ﷻ, will have his deeds discarded and thrown away."*

Hadhrat Abu Darda ﷺ went to visit a man who was on his deathbed. This man was engaged in praising Allaah ﷻ. Hadhrat Abu Darda ﷺ told him that he was behaving in an excellent manner, because when Allaah ﷻ decrees a matter, then He likes that we be pleased therewith.

Hadhrat Hassan Basri ﷺ said that the person who is pleased with his predestined share and allotment, Allaah ﷻ blesses him with contentment and *barkat*, whereas the person who shows displeasure will have *barkat* and contentment snatched away.

Hadhrat Umar bin Abdil Azeez ﷺ said, "*My pleasure and happiness (i.e. those things which make me happy) remains only in those things which are predestined."* It was asked of him, "*Is there anything that you like?"* He replied, "*Those things which are predestined by Allaah ﷻ." (i.e. only those things make me happy).*

Hadhrat Abdul Waahid bin Zaid ﷺ said, "*Radha – A blessing from Allaah ﷻ. It is the Jannat of this world and the means for the Aabideen acquiring peace and contentment."*

Some Salf-e-Saaliheen have said, "*Those who remain pleased and content with every state that they are faced with from Allaah ﷻ, will have the highest stages in the Aakhirah; and those who have been blessed with radha bil Qadha (content with predestination), will have high stages in the Aakhirah."*

A Bedouin once awoke to find that many of his camels had died. He exclaimed:

I take an oath in Allaah! I am merely one of those subservient slaves who make the Ibaadat of Allaah ﷻ. If I did not have the fear of the happiness of those enemies who are envious, then I would not have any grief if I were tested with the loss of all my camels, and that which Allaah ﷻ has decreed does not come to pass.

RAJA – THE DISCUSSION ON HOPE

Hope is the pleasure experienced by the heart in waiting for a beloved thing.

If the means for anything that is hoped for are unavailable, then it would be more appropriate to refer to this as stupidity and delusion instead of hope. It would also be incorrect to use the term 'hope' to refer to something which is certain to happen, like saying, "I hope that the sun rises today." It would, however, be correct to say, "I hope that it rains today."

The Ulama-e-Quloob have described the heart as the farmland for the Aakhirah. They say the heart is like the ground, Imaan is the seed and obedience is the plough, which keeps it clean, digs the water canals and establishes the irrigation.
That heart which hankers after the world and is saturated in love for it, is like a barren land, which cannot nurture any seed. On the Day of Qiyaamat every person will have to harvest their fields. Each man will only be able to harvest that which he had planted and nurtured. Whosoever planted the seed of Imaan will find his Imaan. The person with evil characteristics and a soiled heart, will find little benefit in his Imaan, just like an untilled land will yield no crops.
Therefore, we can compare the hope of the servant who repents to a farmer who has hope. The farmer who has tilled his soil well, planted a quality seed and cleared the ground of all parasites etc., holds hope in a good crop. His only trepidation lays in natural disasters, which may affect his crops. But as far as his efforts are concerned he has left no stone unturned. Such expectation and waiting is called hope or *raja*.
However if he planted his seed in a high, hard and barren ground, where water is scarcely found, and where he cannot even easily get to tend and till it, then the waiting on the day of harvest for such a person would be referred to as inanity, deception and foolishness. It would not be correct to refer to this scenario as 'hope'.

The crux of this discussion is that hope and *raja* would truly be appropriate for that servant of Allaah ﷻ who waits on his Beloved (to fulfil his needs) when he has satisfied every possible avenue that is within his ability and power to ensure that the matter is facilitated. The only things left outstanding are those which are beyond his control and power. In those matters he relies on the Mercy of Allaah ﷻ, to will prevent any such occurrence which will hamper his desired result.

When the servant plants the seed of Imaan and cultivates and nurtures it with Ibaadaat and acts of obedience, whilst removing any hindrance and thorns of evil character, weeds out sin, keeps his heart pure, remains steadfast on this path until his death and awaits upon the Mercy of Allaah ﷻ for a good death with forgiveness; such expectation is true and genuine hope.

In this regard, Allaah ﷻ states:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۱۸﴾

"Verily those who have Imaan, who migrate and who strive (exert themselves) in the way of Allaah (for Islaam), these have hope of Allaah's mercy (His rewards). Allaah is Most Forgiving, Most Merciful (Allaah will not deprive such people of the rewards they deserve)."
[Surah Baqarah, Aayat 218]

That is, such people are deserving of hope in the Mercy of Allaah ﷻ. This, however, does not imply that *raja* is exclusively for them only, because *raja* would also be applicable to others. In this Aayat, Allaah ﷻ is saying that such persons are well deserving of *raja*. That person's hope in his Ibaadaat and acts of obedience is also not misplaced, which keeps him away from sin and transgression. However, the person whose hope is coupled with and saturated in futility, sin and transgression; is in pure deception.

It is clear that the person who has hope and desire for a certain thing, three qualities will most certainly be inherent in him:

- Firstly, the thing for which he aspires and desires, must be something beloved to him.
- Secondly, he fears losing it.
- Thirdly, he remains in search for this thing which he hopes and desires.

As far as that desire which does not comprise of these things, it would be regarded as merely a (simple) desire, and it would be clear that *raja* is one thing and a simple desire another (i.e. there is a major difference between the two).

The person who possesses hope and *raja* remains constantly vigilant. Just like a traveller who senses fear on his journey, will quicken his pace because of this fear, lest he faces any disaster on the way.
It is reported in Tirmidhi Shareef from Hadhrat Abu Hurairah ﷺ:

«مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ المَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الجَنَّةُ»

"Whoever fears traveling at night - and whoever travels at night reaches his destination - Allaah provides him with the most precious of goods, and indeed Allaah's goods are but Paradise."

Aayaat pertaining to hope

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾

"Say, 'O My bondsmen who have wronged their souls! Never lose hope of Allaah's mercy (so do not abstain from seeking forgiveness thinking that you will not be forgiven). Verily, Allaah forgives all sins (that are free of kufr and Shirk). Undoubtedly, He is the Most Forgiving, the Most Merciful.'" [Surah Zumar, Aayat 53]

وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ

"Your Rabb is certainly forgiving towards His bondsmen despite their oppression." [Surah Ra`ad, Aayat 6]

Ahaadith pertaining to hope

There is a Hadith in Muslim Shareef, where Nabi ﷺ said that no believer dies except that Allaah ﷻ places a Jew or Christian in his stead in Jahannam.
Hadhjrat Umar bin Khattaab ؓ reports that some slaves were presented to Nabi ﷺ. A woman amongst them suddenly started pacing up and down. She was suckling a baby and started feeding it milk. Nabi ﷺ then asked the Sahaabah ؓ if they imagined that lady allowing her child to be flung in the Fire. The Sahaabah ؓ replied in the negative. Nabi ﷺ then said that Allaah ﷻ is more Merciful to His slaves than the mother is to her child. [Bukhaari / Muslim]

Hadhrat Abu Hurairah ؓ reports from Rasulullaah ﷺ said even before Allaah ﷻ created the creation, He recorded the following: "*My Mercy overwhelms My Anger.*" [Bukhaari / Muslim]

Hadhrat Anas ؓ reports that he heard Rasulullaah ﷺ narrating the following from Allaah ﷻ:

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، وَلَا أُبَالِي، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

"O son of Aadam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Aadam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Aadam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it." [Tirmidhi Shareef]

Aathaar (statements and anecdotes) of the Salf-e-Saaliheen

Hadhrat Yahya bin Ma`az ؒ said that according to him the greatest deception is to persist in sin without any regret,fear and (still) hope for forgiveness, without seeking proximity to Allaah ﷻ by executing acts of Ibaadaat and obedience. It is like planting the seeds of Jahannam and still hope for Jannat. It is also like seeking the sanctuary of the obedient by perpetrating sin and expecting reward without executing any virtuous deed. Notwithstanding the servant transgressing the bounds of Allaah ﷻ, he has hope in Allaah ﷻ.

ترجو النجاة و لم تسلك مسالكها ان السفينة لا تجري علي اليبس

You expect salvation, but do not tread its path
Indeed a ship does not sail on (dry) land

FEAR OF ALLAAH TA`ALA

Fear is the whip of Allaah ﷻ, with which He shows His servants the path to knowledge and practice, so that they may be blessed with proximity to Him through this knowledge and practice. Another definition of *khawf* (fear) is: To experience a dread foreboding and restlessness at the occurrence of a future unpleasant event. Fear is such a thing which keeps the limbs of man aloof from perpetrating sin and evil, whilst it keeps him dedicated to obedience and submission to his Rabb.

A deficiency and dearth of fear perpetuates in man negligence and sin, whereas on the other hand excessive fear creates hopelessness, despair and despondency.

Fear in the servant, sometimes assists in laying the foundation for the recognition of the Great Qualities of Allaah ﷻ. A sign of the Greatness of Allaah ﷻ is if He destroys the heavens and earth, it will have absolutely no effect on Him, and there is none that can prevent Him from doing so. Sometimes, the quality of fear in the servant allows him to recognise and sense his perpetration of sin. Sometimes this fear is created through recognition of Allaah ﷻ and excessive sins. As much as the servant recognises the flaws in his naffs, realises the Greatness and Magnitude of Allaah ﷻ, recognises His Independence, recognises that if He wishes to do anything there is none that can stop Him, in fact it is He Who is going to interrogate man; that much proportionately will his fear of Allaah ﷻ ignite.

The essence of this discussion is that the one who recognises (the most) his own naffs and the Greatness of Allaah ﷻ, will have the greatest fear of Allaah ﷻ.
This is why Nabi ﷺ said:

والله انّي لأعلمهم بالله و أشدّهم له خشية

"I take an oath in Allaah! I am the most knowledgeable regarding Allaah amongst people and (proportionately) I fear Him the most." [Bukhaari / Muslim]

Imaam Shaafi` ؒ was once addressed as: "*O Aalim!*" He exclaimed, "*An Aalim is he who fears Allaah ﷻ the most, which is why Allaah ﷻ has proclaimed:*

اِنَّمَا يَخۡشَى اللّٰهَ مِنۡ عِبَادِهِ الۡعُلَمٰٓؤُا ؕ

"From Allaah's bondsmen, it is only the learned ones (those who recognise Him) who fear Him (because they appreciate His powers and greatness). Verily Allaah is Mighty, Most Forgiving." *[Surah Faatir, Aayat 28]*

THOSE WHO FEAR ALLAAH TA`ALA

The fearful one is not he who cries the most and sheds the biggest tears, the true fearful one is he who steers clear of sin and transgression out of fear for Allaah ﷻ. Hadhrat Zunnoon Misri ؒ was once asked, "*When is it most appropriate to consider someone a true fearful person?*" he replied, "*When he regards himself like that sick person who out of fear for the longevity of illness practices staunch and diligent abstinence (from the wrong foods, etc.).*"

Hadhrat Abul Qaasim Hakim ؒ said, "*The one who fears something flees from it, but the one who fears Allaah ﷻ hastens towards Him.*"
Hadhrat Fudhail ؒ said, "*If you are asked whether you fear Allaah ﷻ, then remain silent, because if you reply in the affirmative, then you will be lying and if you reply in the negative them you will be committing kufr.*"

When the true fear for Allaah ﷻ is created, then base desires and evil inclinations will be scorched and rendered to ashes, and even the most attractive and enticing sin will appear detestable to the one who possesses the fear of Allaah ﷻ. For example, honey is a most desired edible, but for that person who knows that it is laced with poison, it become extremely detestable. Fear of Allaah ﷻ scorches base desires, creates submission and discipline in the limbs, instils humility and meekness in the heart, whilst removing illness such as pride, jealousy, hatred, etc.

Because of the quality of fear, a person always remains in a state of concern and apprehension regarding his end. Such a person's regular occupation will be reflection, contemplation and striving. In his estimation, time will become the most valuable asset and he will evaluate and scrutinise everything that enters his heart. His condition will be like the condition of that person who is entrapped by a wild beast in the jungle; he knows not whether the animal will ignore him and continue on its way, or whether it will notice, attack and devour him. He thus remains occupied in his fear of it with every fibre of his existence, both internal and external. During this very delicate state he finds no time or opportunity to think or contemplate on anything else. This is the condition of the person who is overpowered by the state of fear.

THE VIRTUE IN FEARING ALLAAH TA`ALA

Allaah ﷻ has included guidance, mercy, knowledge and His Pleasure in the benefits of fear for Him. These four things are enumerated in the Qur`aan Majeed.

Allaah ﷻ states:

هُدًى وَّ رَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ﴿١٥٤﴾

"…guidance and mercy for those who fear (the punishment of) their Rabb." [Surah A`raaf, Aayat 154]

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ

"From Allaah's bondsmen, it is only the learned ones (those who recognise Him) who fear Him (because they appreciate His powers and greatness). Verily Allaah is Mighty, Most Forgiving." *[Surah Faatir, Aayat 28]*

رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ﴿٨﴾

"Allaah is (well) pleased with them and they are (well) pleased with Him. This (reward) is for him who fears (the punishment) his Rabb (and does all he can to avoid it)." [Surah Bayyinah, Aayat 8]

Allaah ﷻ has instructed His bondmen to fear Him and He has made this a condition of their Imaan. In this regard He ﷻ states:

وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

"And fear Me if you are believers." [Surah Aal Imraan, Aayat 175]

وَ لِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾

"And the one who fears standing in the presence of his Rabb (on the Day of Qiyaamah) shall have two gardens (of Jannah)." [Surah Rahmaan, Aayat 46]

The life of a believer is never devoid of fear for Allaah ﷻ, even if that fear be slight and weak. The weakness of his fear for Allaah in his heart will be commensurate to his recognition of Allaah and his Imaan.

Rasulullaah ﷺ said:

لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ

"A man who cries out of fearing Allaah, will not be put into the Fire until milk returns to the udder…" [Tirmidhi Shareef]

Hadhrat Fudhail ﷺ stated, "*The person who fears Allaah ﷻ, will have this fear guiding him to every good and virtue."*

Hadhrat Shibli ﷺ said: *"On whichever day I experienced the fear of Allaah ﷻ, on that day the doors of wisdom and experience opened up for me."*

Hadhrat Yahya bin Ma`az ﷺ said: "*When a believing man commits a sin, then he becomes worthy of two Jannats – One Jannat is owing to his fear and trepidation in visualising the punishment and the other for having hope and raja in forgiveness and clemency."*

Aayaat pertaining to fear for Allaah Ta`ala

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۙ﴿۵۷﴾ وَ الَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ۙ﴿۵۸﴾
وَ الَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۙ﴿۵۹﴾
وَ الَّذِيْنَ يُؤْتُوْنَ مَاۤ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۙ﴿۶۰﴾
اُولٰٓئِكَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَ هُمْ لَهَا سٰبِقُوْنَ ﴿۶۱﴾

"Verily those who are fearful of their Rabb… those who believe in the Aayaat of their Rabb…those who do not ascribe partners to their Rabb (are steadfast in Tauheed)…those who spend of what (resources) they have been granted (by Allaah) and whose hearts tremble (with fear) because they have to return to their Rabb (when it will be known whether their deeds are accepted or not)…these people hasten to perform good acts and are the foremost in it (in the race to good)." [Surah Mu`minoon, Aayaat 53-61]

Ahaadith pertaining to fear for Allaah Ta`ala

Hadhrat Aishah ﷺ reports,

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الآيَةِ: {وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ} قَالَتْ عَائِشَةُ: أَهُمُ الَّذِينَ يَشْرَبُونَ الخَمْرَ وَيَسْرِقُونَ؟ قَالَ: " لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمُ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ، وَهُمْ يَخَافُونَ أَنْ لَا تُقْبَلَ مِنْهُمْ {أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ}

"Aishah the wife of Rasulullaah ﷺ said: 'I asked Rasulullaah ﷺ about this Aayat: 'And those who give that which they give with their hearts full of fear...' Hadhrat Aishah asked: 'Are they those who drink Khamr and steal?' He ﷺ said: 'No, O daughter of As-Siddique. They are those who fast, perform Salaat, give charity while they fear that their Rabb will not accept it from them: It is these who hasten to do good deeds, and they are the foremost of them."
[Tirmidhi Shareef]

إِنِّي أَرَى مَا لاَ تَرَوْنَ وَأَسْمَعُ مَا لاَ تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ " . لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ

Hadhrat Abu Zarr ﷺ reports that Rasulullaah ﷺ once recited Surah Dahar and then said, *"Indeed I see what you do not see, and I hear what you do not hear. The Heavens moan, and they have the right to moan. There is no spot, the size of four fingers in them, except that*

there is an angel placing his forehead in it, prostrating to Allaah. By Allaah! If you knew what I know, then you would laugh little and you would cry much. And you would not taste the pleasures of your women in the beds, and you would go out beseeching Allaah. And I wish that I was but a felled tree."

In this Hadith, Nabi ﷺ is warning the Ummat that had they been aware of what he knows regarding the Greatness of Allaah ﷻ and what the punishment is for disobeying Him, they would cease to enjoy the pleasures of this world. Their fear, trepidation, grief and anguish would not allow them to even smile. The word 'little' that is used in the Hadith implies 'not at all', that is, if mankind knew what Nabi ﷺ knew, they would smile at all. This is understood from the context.

Hadhrat Aishah ؓ reports that whenever the atmosphere or weather changed, or when strong winds started to blow, the expression on Nabi's ﷺ face would change and he would be greatly perturbed. He would pace up and down, sometimes going outside or coming in. All this out of fear for Allaah ﷻ.

Hadhrat Abdullah bin Shakheer ؓ reports that whenever Nabi ﷺ commenced his Salaat, then the sound of a (boiling) cauldron would emerge from his blessed chest. [Nisai Shareef / Abu Dawood Shareef]

Whoever studies the lives of the Sahaabah ؓ and the Salf-e-Saaliheen that followed after them, he would find their lives glistening with the highest calibre of deeds and fear for Allaah ﷻ. Comparatively, the level of our Ibaadaat and fear for Allaah ﷻ appears so insignificant, almost like nothing.

Hadhrat Abu Bakr ؓ used to wish that he was the hair on the head of a believer. When he used to stand for Salaat, his fear for Allaah ﷻ would make him appear like he was a stick of wood.

Hadhrat Umar ؓ once whilst reciting Surah Toor, came to the Aayat, "*Indeed the punishment from your Rabb will transpire",* he was so overcome with fear and he cried so much that he fell ill. People came to visit him (i.e. he fell so violently ill). During his final stages of life, he called his son and said to him, "*Place my cheeks on the ground, so that my Rabb may have mercy on me."* He then said, "*O woe to my mother! (This is an expression of grief common amongst the Arabs) What if I am not forgiven?"* He uttered this thrice and passed away. Sometimes, if he recited a certain Aayat whilst reciting his normal *wazifas* during the night, he would be so overcome with fear that he would not emerge from the house the entire day. The people would think that he is ill and they would visit him. Two black lines formed on his face (beneath his eyes) due to his excessive crying.

Hadhrat Ibn Abbaas ؓ said to Hadhrat Umar bin Khattaab ؓ, "*Allaah ﷻ has populated many cities through you and He has granted many conquests at your hands."* Hadhrat Umar ؓ replied, "*My hope is that I find salvation, neither reward and recompense nor sin."*

Whenever Hadhrat Uthmaan ؓ would stand beside a grave, he would cry so profusely (out of fear for Allaah ﷻ) that his blessed beard would become soaking wet. He used to say, "*If I were to be placed between Jannat and Jahannam; and it was not known to me whither I would be sent, I'd prefer to be turned to sand before even knowing my fate."*

Hadhrat Abu Darda ﷺ would say that if people were to know their condition after death, then their desire for food and drink would be totally annihilated, and they would not enjoy the shade being offered by their homes. They would then wish that they were trees that were felled and consumed.

The skin beneath the eyes of Hadhrat Ibn Abbaas ﷺ became like dry pieces of leather, due to the excessive crying.

Once when Hadhrat Ali ﷺ completed his Fajr Salaat, the people saw signs of sadness and depression on his face. He said, "*I have witnessed the Sahaabah ﷺ of Nabi ﷺ, but alas, do not see anything nowadays as I had seen of their condition. They used to find the morning in such a state that their eyes would be dusty and yellow, from having spent the night in qiyaam, sujood and recitation of Qur`aan Majeed. In the mornings, they would sway in making the Thikr of Allaah ﷻ as the branches of a tree would sway in a strong wind. Their clothing would become drenched from their incessant crying, but alas today we are completely oblivious and negligent of these things."* Hadhrat Ali ﷺ then stood up and left the gathering. Thereafter we never saw him smiling until his demise, when he was martyred by the scoundrel, Ibn Muljam.

{Note: Subhaanallaah! This was the condition of the Sahaabah ﷺ, as described by one of the greatest Sahaabah, amongst the Khulafaa-e-Raashideen, Hadhrat Ali ﷺ. Sadly if any amongst the Ulama or Sufiya of today wish to revive this practice in themselves and they encourage the same to their followers or the general Muslim public; they are subjected to all sorts of verbal lancinations, called bid`atees and other derogatory terms. Whereas this was the condition of the Sahaabah ﷺ, which is sought (by the Shariah) and beloved (to Allaah ﷻ). This is the true Sunnat, which should be inculcated and brought alive. – Mohammed Qamruz Zamaan]

Hadhrat Moosa Ibn Mas`ood ﷺ explained that when they sat in the gathering of Hadhrat Sufyaan ﷺ, then they would discern his extreme fear (of Allaah ﷻ) and restlessness, which made them feel as though they were engulfed by a fire.

Hadhrat Hasan Basri's ﷺ was described by someone as follows, "*When we saw him coming, then it appeared (by his expression) as though he had just returned from burying a close friend. When he would sit down, then it appeared as though he was a prisoner who was about to be executed, and when the Fire of Jahannam was mentioned in front of him, it appeared as though it was prepared especially for him."*

It has been reported that Hadhrat Zurara bin Abi Aufa ﷺ was once reciting Surah Mudath-thir in his Fajr Salaat, when he reached the Aayat, "*And when the Trumpet will be blown (on the Day of Qiyaamat); truly that Day will be a hard day",* he let out a scream and passed away.

Hadhrat Abdullah bin Amar bin `Aas ﷺ reports that Nabi ﷺ said, "*You people should cry (more often) and if you cannot cry, (then) make like you are crying. I take an oath in That Being in Whose Hand my life is! If any of you knew what the hereafter held in store, then you will scream such that your voice will be lost and if you are performing Salaat, then your backbone will break.*"

{Note: All these anecdotes are from the lives of the Sahaabah ﷺ and the Tabieen ﷺ, which are eras far from our own. What a vast difference between their lives and ours! In fact, in today's liberal society, people would attribute such conditions as bid`ah.}

THE STATUS OF THE WORLD

It should be understood that the denigration and criticism that appears in the Qur`aan Majeed and Sunnat regarding this world, does not refer to the time which exists between the continuous revolution of the day and night, that will continue until Qiyaamat. Allaah ﷻ has created the revolution and rotation of the day and night for that person who pays attention (to the movement of time) and expresses *shukr*.
It is mentioned in the *Aathaar* of some Salf-e-Saaliheen that the day and night are two great treasures of Allaah ﷻ from the natural treasures.

The great Mufassir of the Qur`aan Majeed, Hadhrat Mujahid ﷺ stated, "*Every morning, the day proclaims: 'O son of Aadam! I have come to you today, but after today I will never return. Therefore you should consider well what you intend to do with me.' When the day passes, it is folded and sealed with such a strong seal which can never be broken, until Allaah ﷻ decrees regarding it on the Day of Qiyaamat."*

An Arab poet said:

انما الدنيا الي الجنة و النار طريق و الليالي متجر الانسان و الايام سوق

This world is a path to Jannat and Jahannam
The nights are venues of business for men and the days (are) the bazaars.

Time is the actual capital of mankind. It is stated in a Hadith that the person who recites *Subhanallaahi wa Bihamdihi* once, a date palm is planted for him in Jannat. Those who squander and waste their time should consider well how many date palms they deprive themselves of.

There was a personality from amongst the Salf-e-Saaliheen, who would say to those that sat longer than necessary in his gathering, "*Do you people not intend to get up? The angels deputed with the sun are not lax or weak in snatching it away (at its appointed time)."*

A man once requested an Aalim to stay a while longer, because he wished to discuss something. The Aalim commented, "*First halt (the rotation of) the sun."*

Similarly, when the Qur`aan Majeed and Ahaadith rebuke the world, it does not refer to the surface and actual earth, upon which sit the mountains, sea, rivers, etc. This is not meant by the criticism of the world, because all of these things were created for the benefit of mankind and they are blessings. Al of these things on earth benefit man and they bear testimony to the Oneness and Power of Allaah ﷻ. They are great proofs of the existence of Allaah ﷻ.

Yes! The criticism and rebuke of the world refers to those deeds and actions of man which they perpetrate and execute on earth. These actions are generally, by far and large, executed in such a way which are deemed unceremonious and disgraceful. As Allaah ﷻ states:

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ وَّ زِيْنَةٌ وَّ تَفَاخُرٌۢ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْاَمْوَالِ وَ الْاَوْلَادِ ؕ

"Know that the life of this world is merely play (sport), futility, decoration (superficial), boasting among each other and rivalry (competition) in wealth and children." [Surah Hadeed, Aayat 20]

There are generally two types of people in this world; (1). Those who do not accept the reality of life after death. They refute the concept of reward and punishment for actions. With regard to such people, Allaah ﷻ states:

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَ رَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَ اطْمَاَنُّوْا بِهَا وَ الَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۙ﴿۷﴾
اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۸﴾

"Indeed those who do not wish to meet Us, who are pleased and contented with the life of the world (because they do not believe in the Aakhirah and have no concern for the Aakhirah) and who are indifferent towards Our Aayaat…these are the ones whose abode (final resting place) shall be the Fire (of Jahannam) because of what they earn (because of their incorrect beliefs and their sins)." [Surah Yunus, Aayaat 7 & 8]

The objective, be all and end all, of such people is limited to the life on this earth, and they endeavour to eke out whatever pleasures they can before death. As Allaah ﷻ states:

وَ الَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَ النَّارُ مَثْوًى لَّهُمْ ﴿۱۲﴾

"As for the Kaafiroon, they enjoy themselves (only in the world) and eat like the animals eat (without any concern for the Aakhirah). The Fire shall be their abode (final destination)." [Surah Muhammed, Aayat 12]

(2). The second type includes those people who believe in life after death and they accept the concept of reward and punishment. Such people are connected with the Ambiyaa (alaihimus salaam). They are divided into three types:

1. *Zaalimun li Nafsihi* – Those who oppress themselves
2. *Muqtasid* – Those who are moderate (in between)
3. *Saabiqun bil Khairaat bi Iznillaah* – Those who hasten towards righteousness with the Will of Allaah ﷻ.

(1). *Zaalimun li Nafsihi* – There are many people in the world who are guilty of oppressing themselves. These people are drowned in worldly pleasures and attractions. They acquire it through un-Islamic ways and utilise it in impermissible avenues. Their greatest concern and efforts are in acquiring this world. They are pleased for worldly reasons and become angry for the same. They strike up friendship for worldly reasons and harbour animosity for the same reasons. These are the ones about whom the Qur`aan Majeed refers to as the people of futility and amusement. The life of the Aakhirah is regarded very lightly and superficially on these people's Imaan. They do not afford it much importance. These people appear totally oblivious of their objectives of creation. They do not realise that the life of this world is merely for preparing for the everlasting life in the hereafter.

(2). *Muqtasid* – The moderate people are those who acquire the world through permissible channels, fulfil their Waajib obligations and do not venture further than that. They take benefit of the worldly comforts, but they will not be taken to task for this. Yes, their rank and status will be lessened. As Hadhrat Umar Farooq ﷺ mentioned, "*If I had not feared that my virtuous deeds would be diminished, then I would not have opposed your lives of affluent lifestyles.* (That is, Hadhrat Umar ﷺ meant to say that he would also have opted for an affluent lifestyle, if he had not feared that it would count negatively against his virtuous deeds in the Aakhirah.) *I had heard Allaah ﷻ censuring such people:*

اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا ۚ

"You have used up your good things (your health, wealth and other resources) in your worldly life and enjoyed yourself with it (instead of using them to prepare for the Aakhirah)."

(3). *Saabiqun bil Khairaat* – Those who hasten towards good and righteousness are the ones who have fully understood the objective of this world and creation, and they practice on fulfilling that objective. They understand full well that Allaah ﷻ has populated this world of mankind so that He may test them and observe who amongst them are the best insofar as virtue and righteousness are concerned. As Allaah ﷻ states in the Qur`aan Majeed:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧

"Verily We have placed everything on earth as an adornment to test which of them (after seeing all these beautiful things) will carry out the best actions (instead of hankering after the things of the world)." [Surah Kahaf, Aayat 7]

That is, He wishes to see who steers clear and remains unconcerned of this world (and its pleasures) and strives fully towards the Aakhirah with enthusiasm. Allaah ﷻ states:

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

"(However appealing these things appear, they will all come to an end when) We shall certainly turn everything on earth into an open plain (on the Day of Qiyaamat)." Surah Kahaf, Aayat 8]

Those who strive for righteousness only utilise and take from this world as a traveller takes on a journey – the bare necessities and abandons unnecessary things.
As Nabi ﷺ said:

«مَا لِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

"What do I have to do with the world? I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it." [Tirmidhi Shareef]

Nabi ﷺ once advised Hadhrat Abdullah ibn Umar ﷺ that he live his life a passer-by and stranger.
If a person had a permissible desire for something and he consumes it with the intention that he acquire strength and energy therewith so that he may engage in the Ibaadat of Allaah ﷻ; this desire will become an Ibaadat and he will be rewarded for it. As Hadhrat Mu`adh ﷺ used to say, "*I hope for reward for my sleeping just as I hope for reward in my standing (in Ibaadat)."*

Hadhrat Sa`eed bin Jubair ﷺ said, "*Whatever makes you negligent of the Aakhirah are items of deception and waste and whatever does not make you negligent of the Aakhirah are not things of deception, and the things which lead you to the Aakhirah are better than this."*

Hadhrat Yahya bin Mu`adh ﷺ said, "*Why should I not have muhabbat for this world? My food and drink are written for me here, I live my life by making use of it, I make my Ibaadat in it and through this (worldly life) will I acquire Jannat."*

It was asked of Hadhrat Sufyaan Ra`ini ﷺ, "*Which dunya (world) has been censured in the Qur`aan Majeed, from which intelligent people are to abstain?"* He replied, "*All those things which are acquired in this world with the exclusive intention and objective of (benefit in) the world, are accursed and censured. However if it is acquired with the intention of the Aakhirah, then it is not accursed."*

Hadhrat Hasan Basri ﵀ said, "*This world is an excellent abode for the Mu`min. He makes little effort at good deeds and it becomes a provision in the hereafter. Whereas this world is an evil abode for the kuffaar and Munaafiqeen, because they squander their days and nights making it a provision for Jahannam.*"

In Musnad and Saheeh Ibn Hibbaan, Hadhrat Abu Moosa ﵁ reports from Nabi ﷺ: "*Whosoever loves this world, does so at the expense of his Aakhirah, and whosoever loves the Aakhirah, has harmed his world. The everlasting should be given preference over what is temporary and ephemeral.*"

Hadhrat `Aun bin Abdillah ﵀ said, "*This world and the Aakhirah are like the two pans of a scale in the heart. If the one is given preference then it is at the expense of the other.*"

Hadhrat Wahab ﵀ said, "*The example of this world and the Aakhirah is like a man who has two wives. If he makes the one happy then the other will be unhappy.*"

Hadhrat Abu Darda ﵁ said, "*If you can take an oath that a certain man is the most unattached and abstinent from this world, then I will take an oath that he is the best amongst you.*"

A man said to a Tabi`ee, "*You people do more virtuous deeds than the Sahaabah ﵃ of Nabi ﷺ, but notwithstanding that, they were better than you because they were extremely unattached to this world and completely disinclined from it.*"

THE HARMS OF MUHABBAT FOR THIS WORLD

Hadhrat Imaam Ahmed ﵀ reports from Hadhrat Sufyaan ﵀, "*Hadhrat Isa bin Maryam ﵇ would say, 'The foundation and source of every mistake and error is lobe for this world. The love for wealth is a grave illness.' The people asked what the illness of wealth was, to which he replied, 'It does not save one from realising pomp and pride.' The people asked, 'What if he (manages) to save himself therefrom?' He ﵇ replied, 'His occupation in amassing wealth will make him negligent of the thikr of Allaah ﷻ.'*"

Love for this world is the reason for the population of Jahannam, which will be mostly inhabited by people who loved this world. Abstinence and disinclination from this world is the reason that Jannat will be populated by the *Zaahideen*. The intoxication for love of this world is worse than the intoxication caused by the consumption of alcohol. Those who suffer the intoxication of the love of this world, will only sober up in the darkness of the grave.
Hadhrat Yahya bin Mu`adh ﵀ said that this world is the liquor of shaitaan. Whoever drinks from this intoxicant will only regain senses and sober up when he reaches the congregation of the dead, where he will wallow in regret and self-pity amongst the remorseful. The very least harm suffered by harbouring love for this world, is that it render the servant negligent of the remembrance and Thikr of Allaah ﷻ. The heart which is barren and oblivious of the Thikr of Allaah ﷻ gets quickly occupied by shaitaan, who manoeuvres and manipulates it as he pleases. Shaitaan makes the servant think that with a few actions he is pleasing his Rabb, which gives the servant the false notion that he is doing good, whereas he is perpetrating evil.

Hadhrat Ibn Mas`ood ﵁ said, "*Every servant awakes in the morning in the condition that he is a guest and his wealth is a loan. A traveller prepares for his journey and that which is on loan has to be returned to its owner.*"

A pious man said, "*Love for this world is the cause of all errors and blunders, and it spoils and corrupts the Deen. There are various reasons for this, a few which will be mentioned hereunder:*

The one reason is that love for this world, instils its greatness and importance in the servant, whereas in the Sight of Allaah ﷻ this world is disgraced and debased. The greatest sin is to respect and revere something which is detested by Allaah ﷻ.

The second reason is that Allaah ﷻ has cursed this world and regards it with disdain and contempt, except those things which are for Allaah ﷻ (they are not accursed). It is clear that if one loves and reveres the very thing which Allaah ﷻ holds in such great contempt, there is the great possibility that it will suffer some test and trial, which will attract the anger and displeasure from Allaah ﷻ.

The third reason is that when someone has love for this world, then he hankers after it and makes it his objective of life. He thus utilises those actions and means in acquiring the world which Allaah ﷻ has reserved for gaining proximity to Him and gaining success in the Aakhirah. The entire scenario (of life) now becomes subverted and is turned upside down."

There are two issues that require consideration and attention here: One is that the means becomes the objective and second is that the servant uses those actions and means with which he was to acquire the Aakhirah, to obtain the world. This in itself is very demeaning and condescending, both to the intelligence and wisdom.

Allaah ﷻ states:

أُولَٰئِكَ مَنْ كَانَ يُرِيدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ﴿١٥﴾

الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿١٦﴾

"Whoever desires the life of this world and its splendour (without a concern for the Aakhirah), We shall grant them the full rewards for their (good) deeds in this very world and they will not be wronged (they will not be given less than they deserve).

They are the ones who shall have only the Fire for themselves in the Aakhirah. Whatever (good actions) they did in the world will be lost to them (in the Aakhirah) and all their (good) deeds will be in vain (because they will see no rewards for these in the Aakhirah where they will require them most. This is because they acted only for worldly objectives)." [Surah Hud, Aayat 15 & 16]

There are numerous Ahaadith that have been narrated which rebuke love for this world. For example, Hadhrat Abu Hurairah ﷺ reports that the first three persons for whom the Fire of Jahannam will especially flare and flame up are the *ghazi* (one who fights in Jihad), the charitable person and the Aalim. These people will have done what they did in the world, for the express purpose and intention of acquiring the world, name and fame.

Those who love this world should contemplate deeply and consider that even such persons who executed laudable acts in this world will be taken to task and deprived of their virtuous deeds. Their good deeds and efforts will be in vain and useless to them and they will be the first to be flung into Jahannam.

The fourth reason is that the love for this world forms a barrier between the servant and those deeds and actions which will earn him benefit in the Aakhirah. The passion for their beloved (the world) and their love for it and preoccupation with it, renders them negligent and oblivious of the Aakhirah. In this regard there are various categories of people:

Some people are such that their passion and love for this world keeps them distant from the Deen and Shariah. There are others who abandon many of the obligatory Ibaadaat and some who omit one or two. The love for this world is the reason that the Waajib acts suffer. There are those who, due to their worldly love, do not fulfil the rights of their Waajib Ibaadat (like they do not perform it at the correct time). In this way there is some or the other deficiency in the Ibaadat. And then there are those whose love for this world distracts them from proper concentration during Ibaadat. Such people may have fulfilled the external requisites of the Ibaadat, but spiritually their Ibaadat is barren.
The truth of the matter is that true Ibaadat and obedience to Allaah ﷻ is scarcely obtained by those who have love for this world.
The harm and detriment of lowest stage of love for this world is that preoccupation in this world and in hankering after it, the servant is deprived of true aspiration towards Allaah ﷻ and fulfilling His Commandments. Love for this world necessarily harms the Aakhirah in some way or the other, just as love for the Aakhirah will harm this world.

The fifth reason is that love for this world becomes the centre of the preoccupation of the servant's existence. Imaam Tirmidhi ﷺ narrates from Hadhrat Anas bin Maalik ﷺ that Rasulullaah ﷺ said:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتِ الآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ»

"Whoever makes the Hereafter his goal, Allaah makes his heart rich, and organizes his affairs, and the world comes to him whether it want to or not. And whoever makes the world his goal, Allaah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him."

The sixth reason is that those who love and hanker after the world undergo the most forms of punishments. Amongst their punishments and difficulties are three:

1. *Those who love and hanker after the world expand all of their efforts in that pursuit, and in doing so undergo much toil and suffering.*
2. *They suffer cursing and cussing of people when they trade in the bazaars.*
3. *In the Aakhirah such a person will suffer much regret and grief at having lost whatever benefits he had to leave behind which he toiled for in this world. There will be such a separation between him and his beloved (the worldly benefits) from which there will be no hope of a reunion. He will also get no recompense for that loss from his beloved. The punishment in the grave for such a person will also be very severe. His soul will suffer such regret, pain and grief which will surpass the suffering his body is going to suffer from the stings and bites of the worms and scorpions.*

In essence, the lovers of this world will suffer punishment in the grave and also on the Day when they meet their Rabb. Allaah ﷻ states in the Qur`aan Majeed:

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ﴿۵۵﴾

"So (O Muhammad ﷺ) do not let their (large amounts of) wealth and children impress (or overawe) you. Allaah intends to punish them with these (punish them by means of their wealth and children) in this worldly life and (Allaah intends) that their souls depart (from this world) while they are Kaafiroon. (Wealth and children therefore become a major cause of difficulty, anxiety and cause of destruction for people when Allaah uses them as a form of punishment.)" [Surah Taubah, Aayat 55]

Some Salf-e-Saaliheen used to say that Allaah ﷻ will punish them (lovers of the world) because of their amassing worldly wealth and their souls will be removed together with their love for the world, because they used to refute the rights of Allaah ﷻ.

The seventh reason is that the person who gives preference to love for this world over the Aakhirah, is indeed a stupid and ignorant human being, because he has exchanged something fictitious for something real; sleep for being awake; temporary shade for Jannat and a temporary house for an everlasting home. He has traded a permanent and exciting life for something which is merely a dream and expiring shade. Which intelligent person will submit to such deception? In this regard, some Salf-e-Saaliheen have cited this poem:

يا أهل لذات دنيا لا بقاء لها ان اغتراراً بظل زائل حمق

O revellers of worldly pleasures! Know that it is not everlasting
Being deceived by some temporary shade is real stupidity

Hadhrat Yunus bin Abdil A`la said, "*I compare the world to that person who sees things in his dream. Some things are unpleasing to him and many are pleasing. In the midst of this dream he awakens. What exactly did he gain?"*

The closest comparison to this world is a shade. People consider this shade to be permanent whereas it decreases all the time. You can chase after it in the hope of curtailing its waning, but you will not succeed. Similarly, this world can be compared to a mirage in the desert. What appears to be water is nothing other than a reflection of the sun. When you run towards it you will find no water but you will find Allaah ﷻ Who will take your reckoning. Allaah ﷻ is Swift in reckoning. The world is also compared to an ugly, deformed old hag, who smears her face with make-up to give an appearance of outer beauty. When man sees this he cannot help but propose and he marries this hag in exchange for the everlasting and beautiful hereafter. When she lifts the veil, he is flabbergasted at her ugliness and only looks upon a calamity which he signed up for.
The broadcasters of this world have made a determined announcement (as is being done on radios, televisions, etc.); but this call is not towards success or salvation, rather it beckons people to hanker after greed and acquisition of this world. This rush towards the pleasures of this world keeps them occupied day and night. Whoever runs after the world, becomes engrossed and drowns therein. The world slaughters every one of them and dispatches them to the butchers. Inna lillaahi wa Inna Ilaihi Rajioon.

{Note: How unfortunate that the call made five times a day towards Salaat, in high tones calling to success, is ignored by the Muslims of today. In fact they opt for the opposite path. How then will they attain success, peace and tranquillity? How will we gain the Assistance of Allaah ﷻ, when we have not only abandoned His Path but have taken up opposite paths? We make dua that Allaah ﷻ guide us all to the true path of salvation, peace and success. May He bless us with His Pleasure and Happiness. Aameen Ya Rabbal Aalemeen!}

THE IMPORTANCE AND VIRTUE OF REPENTANCE

Repenting to The Being Who conceals faults and is All Aware of the Unseen, and to ask His forgiveness is the foundation of the Saalikeen. This is the initial capital wealth of the successful ones; it is the staircase of progress for the Murideen and the key to steadfastness for those who focus and turn to Allaah ﷻ.

Taubah is the first stage, middle stage and the last. A believer is never independent of Taubah, in fact right until his death he depends on it. If a believer travels from one place to another, then Taubah is his constant companion and also settles with him at his final destination. In essence, Taubah is the beginning and end of a believer's life. Allaah ﷻ states:

وَ تُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

"Collectively repent to Allaah, O you Mu'mineen, so that you may succeed (prosper in both worlds)." [Surah Taubah, Aayat 31]

This is an Aayat from Surah Noor, which was revealed in Madinah Munawwarah. In this Aayat, Allaah ﷻ addresses the best of His creation, and advises them that even after their Imaan, patience, Hijrat, Jihad, etc. they should still engage in Taubah. The success and salvation of all the believers is dependent on Taubah. The word **لعل** (meaning hope) which is used in the Aayat implies that if Taubah is made with the hope of achieving the objective, success will be attained. From this we understand that only those who are repentant can hope for success. We make dua to Allaah ﷻ that He make us also amongst those who repent. Aameen!

Allaah ﷻ states:

وَ مَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿١١﴾

"Those who do not repent are indeed oppressors." [Surah Hujuraat, Aayat 11]

People are of two types: (1). Those who seek forgiveness, and (2). Those who oppress. There is no third type. The Qur`aan Majeed has referred those who do not repent as oppressors. Who can be a greater *zaalim* than the person who remains oblivious of his Rabb, His rights, the flaws of his own naffs and his calamitous actions?
Nabi ﷺ said:

يا أيها الناس، توبوا إلى ربكم، فوالذي نفسي بيده إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة

"O People! Seek forgiveness of your Rabb. I take an oath in That Being in Whose Hand is my soul, I seek forgiveness of Allaah and repent to Him more than 70 times in one day."

Taubah actually means that the servant turns to Allaah ﷻ, and abandons the path of the deviates and those upon whom His Anger descends.

There are three conditions for Taubah:

1. To feel ashamed at the sin
2. To have abandoned the sin
3. To make a firm intention never to return to that sin.

Taubah is made when a sin is committed against Allaah ﷻ. The first condition for the acceptance of Taubah is to feel ashamed at having committed the sin. If there is no regret and guilt, then it means that the person is pleased at his sin and intends continuing. There is a Hadith in Musnad Ahmed, "*Regret is Taubah."*
As for abandoning the sin; this is imperative because sin and taubah cannot be combined. That is, there is incongruity between the two.
This third and final condition for Taubah is to make a firm intention never to repeat that sin in the future. In reality, an honest and firm intention (never to repeat the sin) is the foundation of Taubah. Some Ulama have placed another condition that the same sin not be repeated.

This means that if the person repeats the sin, then his taubah is nullified and Baatil. Nevertheless, most of the Ulama have refuted this condition.
If a sin has been perpetrated on someone, then it is necessary for the person making taubah to repair the damage or harm he caused the other person and to make him pleased, because Nabi ﷺ said that if any Muslim has harmed or oppressed his fellow Muslim brother, whether it be monetary harm or harm to his honour, then he should seek forgiveness immediately, before the time comes when he will have no money but there will only be good deeds and bad deeds.
It is clear that the sin of a servant encompasses two rights – One right is connected to Allaah ﷻ and the other to man. If the sin pertains to the right of another, then the taubah will only be valid if the victim forgives the perpetrator. Insofar as Taubah for impeding on the right of Allaah ﷻ, the perpetrator has to show sincere regret and guilt to Allaah ﷻ.

A few important ruling pertaining to taubah are listed hereunder:
(1). If another person was oppressed, backbitten or slandered, will it be necessary to inform the victim of the sin perpetrated on him?
According to Imaam Abu Hanifah رحمه الله and Imaam Maalik رحمه الله, it is necessary to inform the opposite party of the harm done to them. Their proof lies in the aforementioned Hadith that if a fellow Muslim has been harmed monetarily or otherwise, then it is necessary to seek forgiveness from him.
According to the other Aimmah, it is not necessary to inform him of the sin. It is merely sufficient to seek forgiveness from him and Allaah ﷻ. However, if ill was spoken of that person or he was slandered, then in reparation, he must be lauded and good words spoken of him, and forgiveness must be sought for him as well. This is the preferred math-hab of Imaam Ibn Taymia. As proof he states that by informing the person of the sin perpetrated on him, it may give rise to fitnah and animosity. There is also no benefit in this (i.e. informing him) and such things are forbidden in Islam.

(2). The taubah of that person who snatched or usurped the wealth and property of others, is to return the ill-gotten property. If returning this property is, for some genuine reason, not possible, and the oppressed are not aware of it, or if they have passed away or for any other reason, then that property has to be given in Sadaqah on their behalf. When the Day that rights will be fulfilled (i.e. Qiyaamat) comes, then the oppressed party will have the choice to either accept the Sadaqah given on their behalf or to reject it. Depending on circumstances, they may claim from the good deeds of the usurper. In the case of the latter, the usurper will receive the rewards for the property he gave in Sadaqah. Allaah ﷻ, in His Infinite Mercy will not allow the (reward of the) Sadaqah to be wasted.

It has been reported about Hadhrat Ibn Mas`ood رضي الله عنه that he once purchased a slave from someone. He went onto his house to get the money for the sale, when the seller left. Hadhrat Ibn Mas`ood رضي الله عنه waited for the man (to return). When he lost all hope of the man ever returning he gave the value of the slave in Sadaqah and said, "*O Allaah! This is on behalf of the slave's owner. If he is pleased with it then the reward is for him and if he rejects it then it will be for me, and he will receive its equivalent of my virtuous deeds."*

(3). The method of taubah of that person who had benefitted by exchanging a haraam item with someone else, and he had taken possession (of the exchanged item), like dealing in alcohol, musical items, taking a false oath, etc. will be as follows: After he had made taubah, then if the item which he had exchanged for the haraam, is still in his possession, a group amongst the Ulama rule that he has to return it to the owner, because that it is wealth which

has not been acquired with Shar`i consent and also that the owner of the wealth did not receive any halaal benefit in exchange.
Another group amongst the Ulama say that his taubah will entail giving the amount in Sadaqah. This view is preferred.
If a person has halaal and haraam wealth mixed and he is unable to distinguish and separate the two, then his taubah is that he has to give the equivalent of the haraam in charity and the remaining wealth will be considered halaal. And Allaah ﷻ knows best.

Mas`alah: Will the person who repents from a sin regain the same status as before he committed the sin and will he return to the (spiritual/Imaani) level that he was before the sin caused his decline?
One group amongst the Ulama say that after making taubah, the person will regain the status he enjoyed before committing the sin, because taubah completely effaces the sin and it leaves him in such a condition as though he never committed the sin in the first place.
Another group say that he cannot regain the level he enjoyed previously, because the sin caused him to slip lower. When he made taubah then his level was already less than it was previous to having committed the sin.

Sheikhul Islam, Allamah Ibn Taymia ﷺ says that it is true that some of those who repent from their sins do not return to their former level, but there are some who attain even higher and more virtuous levels, and their level after taubah is even better than it was before (having committed the sin).
Hadhrat Dawood's ﷺ rank and status after making taubah surpassed and improved on his level prior to having committed his error.

An example: A traveller was travelling on his journey with peace and tranquillity. He sometimes travelled fast, sometimes slow and occasionally he would take a rest and sleep. In this way he continued on his journey, until he came to a tree which offered shade and had a spring of cool water. It was time for his siesta and the area was luscious with greenery. His naffs urged him to stall and he dismounted. Whilst he was enjoying his rest, an enemy besieged him, held him captive and prevented him from travelling further. The traveller thought that he was going to die and resigned himself to being fodder for the wild beasts of the jungle. Whilst he lay there in this hopelessness and helplessness, suddenly his father appears next to him, consoling him and giving him courage. His father unties the rope around his hands and sets him free, telling him to continue on his way, but also warning him to be aware of the enemy as he progresses on the journey, because he will be lying in wait for him at every turn. His father tells him that as long as he remains vigilant, the enemy will not be able to overcome him, but if he becomes negligent then the enemy will gain an upper hand. The father says that he will travel ahead of him and wait for him at the destination, so he should follow.
If this traveller is intelligent, smart, witty and sharp in his senses, then he will proceed on his journey in a more vigilant manner than previously. He will be wary of his surroundings and ready for any sudden pounce and attack by his enemy. His journey will be more determined and spirited than before and he will reach his destination quicker than he would previously have.
But if he remains careless of his enemy and travels as incautious as he was before, where he neither takes any precaution nor prepares himself in any way, then just as he suffered a calamity before, he will suffer the same again. If he maintains his lackadaisical and careless attitude, continues revelling in the scent of his food, reminiscing about the green oasis he passed, pondering over the sweet water of the spring, then he will never complete his journey and whatever he has with him, will eventually be ruined.

TAUBAH NASOOH

Allaah ﷻ states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَ يُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ

"O you who have Imaan! Sincerely repent to Allaah (repent with a firm resolve never to repeat the wrong). Soon your Rabb shall cancel (forgive) your sins (after repentance) and enter you into Jannaat beneath which rivers flow." [Surah Tahreem, Aayat 8]

Taubah Nasooh means to be purified of every flaw, shortcoming and evil. Hadhrat Hasan Basri ﷺ said, "*The definition of Taubah Nasooh is that the servant is regretful of his past and makes a firm resolve not to commit sin in the future."*

Imaam Kalbi ﷺ said that Taubah Nasooh is when the servant's tongue reverberates with astaghfaar and taubah, his heart feels regret and his limbs are in total submission.

Imaam Saeed bin Musayyib ﷺ said that Taubah Nasooh is when the naffs is counselled and exhorted.

Imaam Ibn Qayyim ﷺ said that Taubah Nasooh comprises three things:

1. It encompasses and predominates all sins. No sin leaves its grip.
2. Firm and resolute intention is decisive in Taubah Nasooh, such that there is no doubt, regret or hesitation on the part of the servant. In fact, he advances towards it unyieldingly.
3. The third thing that is important for Taubah Nasooh is that it cleanses those illnesses and flaws that tarnish *Ikhlaas* and *sidq* (honesty). The only objective is fear for Allaah ﷻ, desire for reward from Him and trepidation of punishment; and not (i.e. intention of taubah is not tainted with) fulfilment of selfish needs, or to preserve one's honour, position and leadership. The taubah is not made with any worldly motive or to save and preserve one's honour and respect in society, etc., etc.

The first point pertains to the sin from which forgiveness is sought, the second pertains to the person repenting himself and the third is the reason why taubah is made.

For (the validity of) Taubah Nasooh, it is imperative that there be honesty, sincerity and abandonment of all sin. Astaghfaar is also very necessary. This taubah obliterates all sins and is the highest and most perfect form of taubah.

The taubah of the servant is encompassed by the Taubah (attention/to turn towards) of Allaah ﷻ. That is, even before the taubah of the servant, the taubah of Allaah ﷻ was there and even afterwards it remains.

Initially Allaah's ﷻ Taubah (attention) guides and encourages the servant to make taubah, thereafter when the servant makes taubah, Allaah ﷻ accepts.

As Allaah ﷻ states:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

"And Allaah (has also turned in mercy towards) the three (Sahaabah ﷺ, namely Murara bin Rabee ﷺ, Ka'b bin Maalik ﷺ and Hilaal bin Umayyah ﷺ) whose matter (forgiveness for not marching to Tabook) was postponed (for fifty days) until the earth narrowed for them despite its vastness (and they could find no place to hide themselves), their own souls narrowed for them (they became frustrated with themselves) and they were convinced that there was no safety from Allaah except (in turning) towards Him. Then Allaah turned towards them (in mercy) so that they (could) turn to Him (in repentance). Indeed Allaah is Most Pardoning, Most Merciful." [Surah Taubah, Aayat 118]

Allaah ﷻ shows in this Aayat that His Taubah (mercy) preceded the taubah of the Sahaabah ﷺ. They got the tawfeeq to make taubah through the Mercy of Allaah ﷻ. In this lies the secret of two of Allaah

ﷻ's Majestic Names – *Al Awwalu* and *Al Aakhiru*. He is the Being that does everything; He assists and supports; and the cause and effect is from Him. The servant is *tawwaab* and Allaah ﷻ is also *Tawwaab*. The taubah of the servant is that after fleeing, he returns to his Master, whereas the Taubah of Allaah ﷻ is two-fold – The first type comprises Allaah ﷻ's Permission and Tawfeeq and the second comprises His acceptance and assistance (that is, reward and compensation).
Taubah has a starting and initiation point and a termination and end point. The starting point of taubah is that the servant turns towards the correct and true path towards the Commandments of Allaah ﷻ. Allaah ﷻ commands traversing this path in the Qur`aan Majeed:

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

"And (tell them, O Muhammad ﷺ), 'This (obeying all these commands) is indeed My Straight Path, so follow it. Do not follow other paths, for they will deviate you from Allaah's Path (from Islaam). These are the things which Allaah has (solemnly) commanded you so that you may adopt Taqwa." [Surah Al An`aam, Aayat 153]

The termination and culmination point of taubah is to return to Allaah ﷻ at the appointed time, and for the believers to follow the specified path, as advocated by Allaah ﷻ, into Jannat.
Whosoever opted for the path of taubah in this world and turned towards Allaah ﷻ, will most certainly be rewarded and compensated fully in the Aakhirah. Allaah ﷻ states:

وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَاِنَّهٗ یَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿۷۱﴾

"Whoever repents and performs good actions has certainly turned to Allaah in earnestness (and will be greatly rewarded)." [Surah Furqaan, Aayat 71]

THE SECRETS AND UNDERLYING WISDOMS OF TAUBAH

It should be understood that when an intelligent person perpetrates an error or sin, then he should contemplate on the undermentioned points:

Firstly, he should contemplate deeply on the Injunctions and Prohibitions of Allaah ﷻ. With such deep reflection, he will recognise and acknowledge his own mistakes and sins.
Secondly, he should reminisce over the Promises and Covenants of Allaah ﷻ. This will instil a fear for Allaah ﷻ, which will spur him into making taubah.
Thirdly he should consider that Allaah ﷻ had granted him respite to commit the sin and that he had found the opportunity to sin. He should also consider that Allaah ﷻ had destined the sin for him, otherwise had Allaah ﷻ intended, He would have saved him from it. With such reflection, the doors of Allaah ﷻ's Being, Qualities, Wisdom, Mercy, Forbearance, Mercy and recognition will be opened for him. This will precipitate submission to Allaah ﷻ.
Fourthly, the servant will endeavour to recognise the Power and Fortitude of Allaah ﷻ in His Decree. This recognition that He is The Being Who, with His Power and Strength, can do whatever He Wills. He can execute His Will on His servants, and also turn and manipulate their hearts to His Desire. He can become a barrier between the servant and his heart.

One part of recognising His Power and Strength in His Decree is that the servant realises that he is subservient and helpless. He is in the control of someone else. There is no refuge or succour except in Him. Every source of help and assistance is only possible through Him. The servant is totally helpless and debased in front of The Most Powerful One. Also, in witnessing His Power in His Decree, this much is realised that all and total perfection and all praises and honour are for Allaah ﷻ Alone; and that the servant himself is deficient, evil, flawed, oppressive and in need. Proportionately to how much the servant realises his deficiency, dependence, shortcomings and debasement; that much will his recognition of Allaah ﷻ's Honour, Greatness and Perfection and Independence increase.

The fifth point is that the servant remembers the Favour of Allaah ﷻ's concealment, at the time when he perpetrates the sin, notwithstanding the fact that He is fully and completely aware. If Allaah ﷻ Willed, He would disgrace the servant and debase him in front of all. The Tolerance of Allaah ﷻ is witnessed in His

granting grace and respite to His sinning servants. If Allaah ﷻ Willed, He could punish His servants immediately. This is where the Quality and Name of *Haleem* (The Forbearing One) of Allaah ﷻ is fully appreciated and recognised by the servant.

The sixth point is that in Allaah ﷻ's Forgiveness, His Magnanimity is recognised. His Forgiveness is totally owing to His Grace and Favour upon His servants. The Forgiveness of Allaah ﷻ is based upon His Mercy and Grace, and not on what the servants deserve. If we were to be judged in accordance to what we deserve then we stand no chance of salvation. It is this Quality and Name of *Ghaffaar*, which makes it necessary and obligatory upon the servants to make *shukr*, have *muhabbat* and turn towards Him and seek forgiveness from Him.

The seventh point is that the servant should display complete levels of debasement, humility, meekness and dependence in front of Allaah ﷻ. These levels are divided into four, as mentioned below:

The first level: The humiliation of need and want. This is found in everyone.
The second level: The humiliation of Ibaadat and submission. This is specific for those who engage in Ibaadat.
The third level: The humiliation of *muhabbat*. The one who has *muhabbat* is debased and this debasement is due to his *muhabbat*.
The fourth level: The humiliation of sin and transgression.

When these four levels of humiliation are combined, then the servant reaches perfection in his humiliation and humility before Allaah ﷻ.

One Blessed Name is *Razzaaq*, which gives rise to *marzooq* (those who are sustained). Then there are *Samee`* and *Baseer* which necessitate *masmoo`* (those who are listened to) and *mubsir* (those who are observed). In the same way is this applicable to the Blessed Names of *Ghafoor, `Afwa* and *Tawwaab*, where they give rise to the necessity of those who are forgiven and those whose repentance is accepted. It is not possible for these Blessed Names to be superfluous.

The most knowledgeable of all the creation, Hadhrat Muhammed ﷺ, has indicated towards this in the following Hadith:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللهَ فَيَغْفِرُ لَهُمْ»

"By Him in Whose Hand is my life, if you were not to commit sin, Allaah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allaah, and He would have pardoned them." [Muslim Shareef]

One of the secrets of taubah is as outlined in the Hadith which appears in Saheehain, reported by Hadhrat Anas bin Maalik ﷺ that Rasulullaah ﷺ said:

" لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ "

"Allaah is more pleased with the repentance of a servant as he turns towards Him for repentance than one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that back) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose-string and then out of boundless joy says: 'O Rabb! Thou art my servant and I am your rabb. He commits this mistake out of extreme delight." [Muslim Shareef]

What is your opinion if that beloved of yours, whom you endear and hold great affection for, is imprisoned and held captive by some enemy; and there is a barrier created between you and your beloved; and it is also known to you that your beloved is undergoing various types of suffering and torture? You will be concerned, grieved and extremely distressed for him, since he is someone whom you nurtured and raised. And then, without any forewarning or knowledge, he suddenly appears at your door, with his cheek rubbing against the sand at your doorstep. This will certainly make you so very happy and relieved. Tell us now what the extent of your happiness will be, if this person was so special and close to you, that you preferred his friendship over all others?

This will be your condition and state for someone who did not bring you into existence, create you or blessed with all sorts of bounties. Allaah Rabbul Izzat is That Being Who has brought His servants into existence, created them and completed His Favours upon them.

In conclusion we have hope in all of you that you make dua for *`Aafiyat* and *sidq*, *Ikhlaas* and *Yaqeen* to be created in us in this world and Aakhirah.

We make a humble dua to Allaah ﷻ that He make us amongst those whose final dua is:

الحمد لله رب العالمين سبحانك اللهم ربنا و بحمدك أشهد ان لا اله أنت استغفرك و أتوب اليك

SOURCES OF REFERENCE

Al Athkaar – Nawawi
Al Bidayah wan Nihayah – Ibn Katheer
Bulooghul Maraam – Ibn Hajar
Tuhfatul Ahwazi Sharah Tirmidhi – Mubarakpuri
Tahqeeul Musnad – Shakir
Takhreejul Ahya – Ghazali
At Targheeb wa Tarheeb – Munziri
Talkhesul Mustadrak – Zahabi
Tahzeebul Asma wal Lughaat – Nawawi
Tahzeebut Tahzeeb – Ibn Hajar
Al Jami`us Sagheer – Suyuti
Jami`ul Uloom wal Hikam – Ibn Rajab
Jalaa`ul Afhaam – Ibn Qayyam
Hashia Sindi `ala Ibn Majah – Sindi
Hilyatul Auliya – Ibn Nu`aim
Raudhatul `Uqala – Ibn Hibbaan
Riyaadhus Saliheen – Nawawi
Az Zawaa`id – Busairi
Az Zawaajir – Haithami
Subul as Salaam – Safaani
Sunan Abi Dawood - `Aunul Ma`bood
Sunan Tirmidhi – Tuhfatul Ahwazi
Sunan Ibn Majah – Muhammad Fuaad Abdul Baaqi
Sunan Nisai
Sharah Sunan – Baghawi
Shamail Tirmidhi
Saheeh Bukhaari
Saheeh Ibn Hibbaan – Mawaaridudh Dham`aan
Saheeh Muslim – Sharah Nawawi
Saidul Khatir – Ibn Jauzi
Al `Ibr – Zahabi
`Aunul Ma`bood – Shamsul Haqq Aabaadi
Fataawa Misriya – Ibn Taymia (Mukhtasar)
Fat`hul Baari Sharah Saheeh Bukhaari – Ibn Hajar
Al Fat`hur Rabbaani Tarteebul Musnad – Saa`ati
Fat`hul Mubeen Sharah Ar Ba`een – Haithami
Fadhaailul Qur`aan – Nisai
Faidhul Qadeer – Munawi
Lisaanul `Arab – Ibn Manzoor
Lisaanul Mizaan – Ibn Hajar
Al Mujtaba Sharah Nisai – Suyuti
Majma`uz Zawa`id – Haithami
Majmoo`atul Fataawa – Ibn Taymia
Al Mustadrak – Haakim
Al Musnad – Ahmed ibn Hambal
Al Mu`jamul Waseet
Al Minhaaj Sharah Muslim – Saheeh Muslim
Mawaaridudh Dham`aan – Saheeh Ibn Hibbaan
Meezanul I`tidal – Zahabi
An Nihaya – Ibn Atheer
Nailil Autaar – Shawkaani

AKHLAAQ-E-MAZMOOMAH (CONTEMPTIBLE AND DESPICABLE ATTRIBUTES)

Hujjatul Islam Imaam Abu Haamid Ghazzali رحمه الله

Urdu translation by:
Hadhrat Moulana `Aashiq Ilaahi Saheb Meerati رحمه الله

Edited and revised by:
Sheikhut Tareeqat Hadhrat Moulana Muhammad Qamruz Zamaan Saheb Ila Aabaadi (daamat barakaatuhum)

THE CONTEMPTIBLE AND DISPICABLE ATTRIBUTES

Abstention from them will cleanse the heart and render it pure:

1. *Riya* (pomp and show)
2. *Nakhwat and Kibr* (haughtiness and pride)
3. *Khud pasandi* (vanity)
4. *Hasad* (jealousy)
5. *Ghussa* (anger)
6. *Dunya ki beja muhabbat* (Excessive love for the world)
7. *Bukhl* (miserliness)
8. *Ra`oonat wa Shuhrat wa Hubbe Jah* (Love for name and fame)
9. *Hirs-e-Ta`aam* (gluttony)
10. *Kathrat-e-Kalaam aur Fudhool Go`I ki Hirs wa hous* (Excessive speech and futility)
11. *Nifaaq* (hypocrisy)

THE EVIL DISPOSITION OF MANKIND

Sheikh Sa`di رحمه الله had prepared the following quatrain, which is overflowing with meaning, and which the Ulama should also pay particular attention to:

The external attributes of a man, regarding the level of his knowledge, habits etc. can be discovered in a day or two, however do not be beguiled or deceived by his internal characteristics, because the natural evil disposition of man and the wickedness of his naffs only becomes exposed after many years.

FOREWORD

الحمد لله و الصلاة و السلام علي نبيه و علي نبيه و علي اله و صحبه أجمعين

Allaah ﷻ states: قد أفلح من زكّها (*Indeed the one who has purified his soul (from evil attributes) is successful*).

This is so because a necessary condition for the purification of the soul is to beautify it with excellent and admirable attributes and characteristics, just as it is imperative to purify it from, and expel, all evil and despicable characteristics. Therefore, in order to purify the naffs and cleanse the heart it is extremely important to free oneself and attain liberty from despicable attributes. By studying the Kitaab, *Tasfiyatul Quloob,* which is a translation of *Tazkiyatun Nufoos*, entitled *Shifa-e-Dil* (Cure of the heart), prepared by Moulana Mahboob Ahmed Nadwi, one will acquire the necessary information regarding the praiseworthy characteristics. It is therefore necessary that we incorporate the works of Imaam Ghazaali ﷺ, from his famous Kitaab entitled *Tableegh Deen*, which discuss ten evil attributes of man. We will briefly discuss each of these characteristics. Since the author of the Kitaab *Tazkiyatun Nufoos* commenced his discussion with the *best of attributes* - *Ikhlaas*, we will commence here with the converse which is the *worst of attributes* – pomp and show. Thereafter we will discuss the rest of the evil characteristics which are inherent in man. In order to simplify or expand on the discussion where necessary, we have edited the original for the benefit of our readers. This will, Insha-Allaah not alter the initial objective and import of the Kitaab.

وبالله التوفيق و الله يهدي الي سواء السبيل

Muhammed Qamruz Zamaan

THE DISCUSSION ON AKHLAAQ-E-MAZMOOMAH

Allaah ﷻ has stated:

قد أفلح من زكّها

"Indeed the one who has purified his soul is successful."

Rasulullaah ﷺ said:

الطهور شطر الايمان

Purity is half of Imaan

Imaam comprises of two parts – to purify the heart of those impurities which are detested by Allaah ﷻ and to beautify it with those commended attributes which are loved by Allaah ﷻ. It is as though cleansing the heart of impurities is a part of Imaan and to beautify it with obedience is the other part. Therefore, it is imperative to apprise oneself of those evil characteristics from which the heart needs to be cleansed. There are ten of these characteristics, each of which will be separately discussed.

THE DISCUSSION ON RIYA

Allaah ﷻ states:

فَوَيۡلٞ لِّلۡمُصَلِّينَ ۝٤

ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ۝٥

الَّذِينَ هُمْ يُرَآءُونَ ۝

"Destruction be for those performers of salaah (those Muslims who ought to be performing salaah)……who neglect (to perform) their salaah……those who (when they do any good deed like performing salaah,) are ostentatious (do it to show off before others)…"

It is imperative for every Muslim that he instils the quality of Ikhlaas and purify his acts of Ibaadat of show, because show is *Shirk Asghar* (minor polytheism).

Fame is limited to this world

It is stated in a Hadith:

"Verily, what I fear most for you is the lesser idolatry." And Rasulullaah ﷺ elaborated, "It is showing off. Allaah the Exalted will say to them (who show off), on the Day of Resurrection when the people are being rewarded for their deeds: 'Go to those whom you wished to show off in the world and look for your reward with them.'"

It comes in another lengthy Hadith that on the Day of Judgement, Allaah, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur`aan Majeed, and a man who was killed in Allaah's cause, and a wealthy man. Allah will say to the reciter: "Did I not teach you what I revealed to My Messenger?" He will say: "Of course O Allaah!" Allaah ﷻ will say: "Then what did you do with what you learned?" He will say: "I would stand (in prayer reciting) with it during all hours of the night and all hours of the day." Then Allaah would say to him: "You have lied." And the angels will say: "You have lied." Allaah will say to him: "Rather, you wanted it to be said that so-and-so is a reciter. And that was said." The person with the wealth will be brought, and Allaah will say to him: "Was I not so generous with you, such that I did not leave you having any need from anyone?" He will say: "Of course O Allaah!" Allaah ﷻ will say: 'Then what did you do with what I gave to you?" He will say: "I would nurture the ties of kinship and give charity." Then Allaah will say to him: "You have lied." And the angels will say to him: "You have lied." Allaah, Most High, will say: "Rather, you wanted it to be said that so-and-so is so generous, and that was said." Then the one who was killed in Allaah's cause shall be brought, and Allaah will say to him: "For what were you killed?" So he will say: "I was commanded to fight in Your cause, so I fought until I was killed." Allaah [Most High] will say to him: "You have lied." And the angels will say to him: "You have lied." Allaah [Most High] will say: "Rather, you wanted it be said that so-and-so is brave, and that was said."

Since these people will have achieved what they intended (i.e. to impress and show others) in this world, they will be flung headlong into Jahannam.

Hadhrat Isa ﷺ said that if a person is fasting then he should keep his face, beard and lips moist so that people cannot discern that he is fasting. If he gives charity then it must be so clandestine that even his left hand does not know of it, and if he performs Salaat then he should do it in concealment so that none is aware thereof.

This is also the reason why Hadhrat Umar ﷺ once chastised a man who was sitting with his head bent forward, telling him, "*Brother! Lift your neck. Humility is in the heart and not the neck."*

The nature of *Riya* and polytheism

The essence and objective of *riya* is to create an impression of status in the hearts of others through one's acts of Ibaadat and obedience. This is the very antitheses of Ibaadat, because

Ibaadat is executed for the pleasure of Allaah ﷻ. So when the act is polluted with the intention of showing and pleasing others, there is contamination in the act and one is creating a partner to Allaah ﷻ in executing these acts of Ibaadat, hence there is a hint of polytheism. This is why it is regarded as *Shirk-e-Asghar*.

There are two reasons why *riya* is haraam

The first reason: The first is in deceiving others and making them believe in you (your piety). This deception is haraam. To such an extent, that if one gives some money to another and makes it seem that one is giving a gift, but in reality it is a loan, then this is deception which is sinful. By putting on a façade of make-belief with the intention of wooing people into believing that one is doing virtuous acts and doing something which is praiseworthy, thereby instilling one's respect and honour in their hearts, is undoubtedly deception. Why then should such a deceiver not be classified a *faasiq*?

The second reason why *riya* is haraam

Riya is a demonstration of insolence to the Honour of Allaah ﷻ. An example of this is if a person stands before a king as one of his servants. His objective is not to show his aptitude as an outstanding servant or to show himself as a worthy servant, but rather to ogle at some of the king's servants or to admire a slave-girl of the king. It is clear that such a person will be regarded as being disrespectful to the king and he would be classified as insolent.
Similarly, when the objective of executing Ibaadat is not the pleasure of Allaah ﷻ, but rather to impress someone so that they may consider him pious and so that they may believe in him (as a noteworthy person), then it is as though he is equating the creation to The Creator and that he regards them as more able to benefit or harm him. He then executes his Ibaadat such that it is expressly for their attention.

The fluctuation of *riya* depending on the mode of Ibaadat

Similarly, there are various levels in those acts of Ibaadat wherein there is *riya*, such that the sin of some outperform others.

First: *Riya* in Imaan. For example a munaafiq, who does not even have any Imaan in his heart but he makes the appearance of being a Muslim, so that his life and belongings are safe and not considered halaal if he is believed to be a kaafir. The same applies to a *mulhid* or *murtadd* who, for some convenient reason still pretends to be a Muslim. The sin of such *riya* is very great. It is reported in the Qur`aan Majeed:

اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ

"Most assuredly, the hypocrites shall be in the lowest depth of the Fire (of Jahannam)."

Second: *Riya* in the chief acts of Ibaadat. For example, a person performs Salaat and gives Zakaat to show the people, such that when no one is watching or aware then he does not perform Salaat or give Zakaat. It is obvious that such Ibaadat is to show the people, but Allaah ﷻ is aware of the conditions of the hearts. He is fully aware what the intention for any Ibaadat is. Although this is lower than the first level, it is nevertheless severe and considered *Shikr-e-Asghar*.

Third: This is the lowest form of *riya*, where the person does not intend *riya* in his Fardh and Waajib Ibaadaat, but he does in his nafl acts of Ibaadaat. For example, when people are present then he will perform extra Nafl Salaat and he will also perform his Fardh with more discipline. When the days of `Arafat or `Ashura come then he keeps fast. When giving Zakaat

and people are observing then he will give the best of his wealth. However when he is on a journey or in isolation, then he neither performs his Fardh Salaat properly nor does he perform Nafl Ibaadat at all. He does not even keep Nafl fasts. When he performs his Fardh Salaat, then he does it very sloppily. When no one is present then he will give Zakaat, but he does so just to 'unburden' himself and he gives from his lowest quality wealth. Such a person's intensity of sin is lower than that of *riya* in Imaan and Fardh Ibaadaat, but this is also haraam and sufficient to destroy his Deen.

The ruling of being pleased when people become aware of one's Ibaadat

However, if people become aware of a person's Ibaadat (without him doing it for their attention or pleasure), and if he becomes pleased and makes *shukr* to Allaah ﷻ Who has publicised his acts of Ibaadat and also that He has concealed his sins and evils from the eyes of the people, then these acts of Ibaadat still remain praiseworthy and not repugnant.

Or for example, if the person becomes pleased that his acts of Ibaadat become publically known because he takes this as a good sign that on the Day of Qiyaamat, Allaah ﷻ will deal with him pleasantly, just as Allaah ﷻ's concealing of sins in this world is a sign that Allaah ﷻ intends saving His servant from disgrace in the Aakhirah.

Or he is pleased at his Ibaadat becoming public so that it encourages others to do the same and that he now becomes the means of others carrying out virtuous deeds. There is no harm in such a person becoming pleased.

Another sign (of such a person's cleanliness of intention) is that if someone else's acts of Ibaadat are publicised (by Allaah ﷻ), then he becomes just as pleased as when his own Ibaadat is publicised. When people observe the (excellent) Ibaadat of others then they are encouraged to also do likewise. Whether people are encouraged by one's own Ibaadat or someone else's, the feeling of happiness is the same.

The essence of *riya* is hidden

Since the essence of *riya* is hidden from sight and it stealthily besieges the hearts and leaves its evil imprint, the *Mutaqaddimeen* have exercised extra precaution in this regard and made a concerted effort at completely concealing their Ibaadaat.

The Deeni benefit of anonymity

Hadhrat Ali ؓ stated that on the Day of Qiyaamat, the affluent will be addressed thus: "*O people! Did We not grant you an abundance of provisions? Were your needs not fulfilled expeditiously, before that of others? Since you had claimed the return for your rewards already in the world, there remains nothing for you here."*

The three types of *riya* in Ibaadat

It is either right from the beginning, for example a person performs Salaat and right from the beginning to the end, his intention is to impress people so that they refer to him as a *Namaazi*. Such a scenario renders the entire Salaat *faasid* and the Salaat is not valid, because in the first place there was no intention of Ibaadat. No Ibaadat is considered without an intention. If a person performed Salaat publically or in seclusion, but his initial intention was *riya*, then in such a case his Fardh duty will be fulfilled, however he will not obtain the virtue of the commencement of that Ibaadat, because that (initial) portion was tainted with *riya*. Now remains the fact that the intention of *riya* spoilt his Ibaadat, so the sin for that will be separate.

Riya during the Ibaadat

The second type is when *riya* surfaces during the course of an Ibaadat or at the completion. For example, whilst a person is performing Salaat he suddenly remembers something that he forgot to do or he is distracted by some commotion, so he breaks his Salaat and turns his attention elsewhere. Now if this situation had taken place when he was performing Salaat in isolation, he would have broken his Salaat at the remembrance of something or due to the commotion; but if he is in the presence of someone else and because of embarrassment he feels that if he breaks his Salaat, the people watching him will harbour evil thoughts about him, so he continues his Salaat (in order to maintain his 'honour' and respect in the eyes of others). Such a Salaat is regarded as *Baatil*, because it is necessary for the intention to remain firm from the beginning to the end, but because his Salaat was spoilt during its execution by *riya*, his Salaat will be invalid.

Another example would be that whilst a person is performing Salaat, he realises that people are watching him. He becomes so overwhelmed with joy that his initial intention is clouded, and he executes every *rukn* of his Salaat with the expectation that people continue watching (and admiring). It is clear that such a Salaat is also invalid, because although his intention is not totally transformed, but merely became clouded with *riya*, such that it hinges between existence and nothingness, his Salaat is still deemed invalid. Yes, if he is only slightly pleased but his initial intention is not clouded or overcome (with *riya*), and his intention remains the pleasure of Allaah ﷻ, then such a Salaat will be valid, however the tinge of *riya* which he felt will definitely be sinful.

The ruling of *riya* after the completion of the Ibaadat

The third type is experiencing *riya* upon completion of the Ibaadat. For example he becomes pleased when people are made aware of his Ibaadat or after completion of his Ibaadat he advertises it amongst them. In this case there is no question of acceptance or rejection of the Ibaadat, because when the *riya* surfaced, his Ibaadat was complete. However there will be sin in experiencing pleasure at others being aware of the Ibaadat or for advertising the Ibaadat.

The causes of *riya*

The causes of *riya* are either the crave for praise and acclaim, greed for worldly wealth or fear of humiliation. For example, a person enters the battlefield with the hope that people regard him as brave or he performs Salaat with the intention that people consider him pious and abstinent, then all of this is described as love for praise.

The treatment for love of acclaim

The cure for love of name and fame is that the person reflect on the temporary and transitory nature of this fame and also that it is merely a superficial thing which is not worthy of consideration. He should also consider that when he dies, all the praises and applauds will be left behind, to no benefit. Only that is real which remains permanently. The recognition of Allaah ﷻ is such a thing which never terminates.

Besides this, another beneficial cure for this illness of *riya* is to consider that the bravery he displays and the Ibaadat that he performs, which lends him the title of hero and *`aabid*, will be a cause for disgrace tomorrow on the Plains of Qiyaamat, when he will be humiliated in front of the entire creation, and he will be called *faajir, makkaar* and *riyakaar*. He should realise that all his efforts were in vain and the difficulty which he experienced in executing these acts of Ibaadat will be confiscated and lost. How folly is it that he exchanges the praises and applauds of this temporary world for the anger and displeasure of Allaah ﷻ!

Besides, in this world, the very people we intend pleasing and impressing, if Allaah ﷻ wishes, He can make them displeased with us which will lead to them rebuking and criticising us rather

than praising us. The hearts and tongues are in the control of Allaah ﷻ. Why give preference to the fleeting and temporary praises of people in this world over the Pleasure of Allaah ﷻ, which in reality is true bliss and happiness?

The cure for fear of criticism

The second cause of *riya* is criticism. If this is the case then the cure lies in thinking that if I am beloved in the Eyes of Allaah ﷻ, then the criticism of people cannot harm me. What is there to fear then? Especially when there is certainty that the criticism of the people is due to some imagined temporary factor, whereas displeasing Allaah ﷻ can cause disgrace and dishonour in this world.

Besides, if people were to discover that the cause for my *riya* is fear of their criticism, and it is for this reason that I create the impression of piety and parade with a façade of virtuousness, there will be no benefit in my fear then, because the reason for my *riya* will become manifest and then people will really start criticising and berating me. However if I execute my Ibaadat with *Ikhlaas* for the pleasure of Allaah ﷻ, then the people whose criticism I feared will befriend me and they will also attain the pleasure of Allaah ﷻ.

The cure for greed and avarice

The third reason and cause of *riya* is greed and avarice. If this is the cause for one's *riya*, then the solution lies in contemplating on the fact that even if one acquires that which caused the greed; will courting the Anger of Allaah ﷻ be worth the acquisition of some imaginary and temporary desire? Remember that Allaah ﷻ is *Muqallibul Quloob* (Changer of hearts), so keep in mind that the *riya* which you displayed when executing Ibaadat for some worldly benefit, will be useless, because you will not (totally and satisfactorily) acquire that which you hoped for. In fact, expressing greed before the creation is also a form of disgrace and belittlement. The fact that you would have to always lower yourself before them is another matter. If you eliminate that greed, then Allaah ﷻ will always be the Patron for your needs. As for the eternal benefits that you will gain in the Aakhirah in exchange for your *Ikhlaas,* that is another bonus. If one keeps these candid and true facts in mind, then *riya* will be totally eliminated, leaving no trace behind, and Allaah ﷻ will grant the *Tawfeeq* of *Ikhlaas*.

The benefits of concealing Ibaadat

Following the above discussion you may now wonder that even after acquiring a hatred for *riya,* how will you avoid all your Ibaadat from the notice of people when some acts of Ibaadat have to be carried out in the public eye; and there appears to be no solution to this? The answer to this is to carry out as much as possible Ibaadat in seclusion, and also to conceal as much of your Ibaadat as possible as you would your flaws and sins. Reflect on the incident of Hadhrat Abu Hafs Haddaad ﷺ - A man once criticised the world and condemned the people of the world in a gathering of Hadhrat Abu Hafs ﷺ. The sheikh responded: "*You should not sit in our gathering henceforth, because you are unworthy, since the matter which you were supposed to conceal, you have publicised in a gathering."*

Remember that to keep Ibaadat concealed may appear cumbersome at first, but after doing it for a few days it will become the norm. In fact, carrying out acts of Ibaadat and invocations in seclusion is enjoyable and gratifying. You should also keep in mind that as soon as your acts of Ibaadat become known to people and you experience some pleasure at this, you must immediately contemplate on the initial advices – Just think that by people knowing of your Ibaadat benefits you none, so your pleasure at something which is of no benefit is futile and pointless, and it will also become a target for the Anger of Allaah ﷻ, which will be a dangerous situation for you. When this reality dawns on you then your pleasure will quickly turn

abomination. When this (abomination) becomes too heavy a burden, then *Ikhlaas* will enter into your Ibaadat, which is the actual objective.

Involuntary pleasure at the exposition of one's Ibaadat is not harmful

Since most of this is not your doing (i.e. if your Ibaadat becomes known to people without you being instrumental at all), therefore if any tinge of pleasure remains in your heart, then you should know that this is natural, and to dwell on it or to be overly concerned about it is futile, because this is an involuntary reaction. We will not be questioned about that which is involuntary. The only thing that you must ensure is that you are not actively responsible for making your Ibaadat known and you do not 'advertise' it. If perchance your Ibaadat becomes known to people and you experience pleasure at this, then you must make your best effort at converting that pleasure into abomination, so that the pleasure does not adversely affect your deeds. Thereafter, do not be overly concerned about whatever feelings remain because it is beyond your control.

{Note: Subhaanallaah! What an excellent solution. The Saalikeen should take comfort at this because during their journey to reformation, when any *wasaawis* (evil thoughts) creep into the mind, usually the Taalibeen and Saadiqeen experience grief, whereas (they should realise that) such *wasaawis* are involuntary – Mohammed Qamruz Zamaan}

Sometimes exposition of Ibaadat is beneficial

There is no harm in displaying some acts of Ibaadat with the express intention of encouraging people, so that they also carry out Ibaadat for the pleasure of Allaah ﷻ. It is extremely necessary that the intention be unadulterated and free from any impurity. If the *Naffs-e-Ammaarah* uses this as an excuse to publicise your Ibaadat or if there is a fear that some hidden desire may be fed in this way, then you should not combat (this feeling) and rather keep your Ibaadat concealed and do not make it known. One sign by which you can recognise this is that if your Ibaadat becomes known, the desire remains firm in your heart that if they see someone else executing the Ibaadat they will be encouraged to do likewise, then this is fine. But if your heart gropes and hesitates regarding the true desire, like if you feel that if others are encouraged by your Ibaadat then they will become believers in you or become your followers, then know that this is *riya*, desiring fame and love for pomp. It is evident that in such an instance *Ikhlaas* is lost.

Happiness at concealment of sins is not sinful

To be pleased at sins being concealed and to be grieved at their being exposed is not a bad thing. It is well known that this is in conformity with the *hukm* of Allaah ﷻ that He prefers sins to be concealed and He dislikes sins to be exposed and advertised. If one fears that when one's sins become exposed to everyone they will start rebuking and chastising, which will have a dreadful effect on one's heart, then this feeling is not haraam, regardless of what one's reasons are for concealing sins. On the other hand, if a person becomes pleased when his Ibaadat gets exposed because people will start praising him, or regard him as an *aabid* and pious, then this is haraam, because in this case it is as though he expects reward and compensation for his Ibaadat from people in the form of their respect and praises.

Try understanding this topic from another angle, that when sins become exposed then a person naturally feels shame and guilt. Since *haya* (modesty) is not *riya*, it is therefore not haraam to conceal sin for this reason and also to be pleased with it (i.e. the concealment of sins). Contrary to feeling pleased at the exposing of Ibaadat, because this is to exchange the Ibaadat for a temporary imagined worldly compensation. There is no other rational reason for it, hence it is haraam. It is also incorrect to abandon acts of Ibaadat out of fear for *riya*. Continue executing Ibaadat and if *riya* surfaces, then make a concerted effort at eradicating

it. However, if these are such Ibaadaat which entail interacting with the creation, like making Imaamat, being a Qaadhi in legal matters, delivering sermons, etc. and if one fears mischief from the naffs such that it will affect the *Ikhlaas*, then one should avoid and steer clear of such positions. This was the manner of the pious predecessors and goodness lies in this.

Routine (Ibaadaat) should not be abandoned for fear of *riya*

As for Salaat, fasting, sadaqaat, etc., it is impermissible to omit these Ibaadaat due to fear of *riya*. However, if there is absolutely no *Ikhlaas* in the execution of these Ibaadaat – from the beginning to the end – and if the only motivation and intention for carrying out the Ibaadat is to show people, then its execution is haraam and it is better to omit them. If you are habituated to carrying out some Ibaadat and if perchance people gather around you or are made aware of your deed, then you should not abandon the Ibaadat due to the possibility of *riya*. In fact, you should continue with that deed as per your normal routine and try as far as possible to thwart any feelings of *riya* that may creep up.

{Note: Subhaanallaah, what sagacious advice! It is sure to leave an impression on the hearts. – Mohammed Qamruz Zamaan}

THE DISCUSSION ON NAKHWAT AND TAKABBUR (HAUGHTINESS AND PRIDE)

Allaah ﷻ states in the Qur`aan Majeed:

فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ

"Evil indeed is the abode of the haughty ones!"

It is mentioned in a Hadith-e-Qudsi that pride is the exclusive quality of Allaah ﷻ and whosoever wishes to be partner in the quality he will be destroyed.

The reality and effects of pride

Nabi ﷺ stated that whosoever has a mustard seed (equivalent) of pride, will not enter Jannat. Those people who, notwithstanding, their being affluent and wealthy, still adopt humility and are humble in front of others, are blessed and fortunate. Their honour increases in this world and the Aakhirah.

Pride means that a person regards himself to possess better and more perfect qualities than the next person. It is obvious that when a person harbours such (misconceived) notions then his naffs becomes bloated, and this is projected externally. For example, when he walks on the road then he steps ahead of others, when he sits in a gathering then he occupies the front or 'honourable' spot, he looks at others with disdain and condescendingly, if someone does not initiate salaam then he is offended, if he is not honoured then he is grieved, if he is advised then he finds it offensive, he does not accept even the truth when presented to him or he regards the masses like one would a donkey.

Pride is a combination of multiple evils:
First: A sense of greatness. This is a quality that is unique and exclusive to Allaah ﷻ. Man is a weakling that depends wholly on the Mercy of Allaah ﷻ. What a humungous injustice for man to think that he can claim partnership in a Divine Quality! Because a proud person, notwithstanding his lowliness and weakness, intends partnership with Allaah ﷻ in His

Exclusive Quality and he intends contending with Allaah Rabbul Izzat for this Quality; he is indeed a total reprobate and extremely foolish.

Second: Due to pride, a person tends to reject the truth, which leads to a cessation and closing of the doors to Deeni progress. A proud person looks at others condescendingly. This is extremely disliked by Allaah ﷻ.

Third: Pride prevents the acquisition of any praiseworthy quality in the naffs. A proud person is deprived of humility and he is unable to thwart anger and jealousy. Abandoning *riya* and treating others with gentleness are difficult upon him. He cannot have the interests of his fellow Muslim brothers at heart, neither can he be a well-wisher. In essence, he wallows in his own 'greatness' and is intoxicated by it. He regards himself free of any advice from well-wishers and thus totally deprives his *Naffs-e-Ammaarah* of reformation.

Remedy for pride

As long as this evil trait is not eradicated and protected against as soon as possible, there is scant hope of rectifying it later on. Its remedy has to be tended to swiftly.

Firstly, a person has to reflect on his reality and origin. It is clear that his beginning was from an impure drop of sperm and his end is a rotten corpse which will be fodder for worms and other creatures. As for the middle portion of his existence; that which we call life in this world, the reality of this is where he walks around with a stomach full of impurities. Allaah ﷻ states:

هَلۡ اَتٰی عَلَی الۡاِنۡسَانِ حِیۡنٌ مِّنَ الدَّهۡرِ لَمۡ یَکُنۡ شَیۡئًا مَّذۡکُوۡرًا ۝۱

اِنَّا خَلَقۡنَا الۡاِنۡسَانَ مِنۡ نُّطۡفَةٍ اَمۡشَاجٍ ۖ نَّبۡتَلِیۡهِ فَجَعَلۡنٰهُ سَمِیۡعًۢا بَصِیۡرًا ۝۲

"Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning (he was still a drop of semen). Indeed We have created man from a mixed seed (fusion between the male sperm and female egg) to test him (by prescribing various duties for him) and We made him (a) hearing and seeing (being)."

Thereafter Allaah ﷻ granted him everything else. He is also given signs of all sorts of illnesses and weaknesses, like hunger, thirst, etc. When he is afflicted with the slightest bit of difficulty, he sits down helpless. He tries to acquire some knowledge but is unable. He tries to get some benefit but only ends up with harm. He cannot get safety from death. Only Allaah ﷻ is aware when he will become ill and when his soul will depart his body. He is pursued by death, when he eventually enters a constrained and dark grave. The reckoning and account for deeds then follows. The decision as to whether he enters an everlasting Jannat or Jahannam is then made for him. Tell us now, can such a restrained, unfortunate, weak and helpless soul ever imagine himself as equal to The Powerful and Prevailing Being that controls his entire existence? How can a person ever possess the slightest vestige of pride when his condition is such that if any impurity soils his hand then he has to wash it thrice to be rendered clean, yet his stomach is constantly flowing with impurity?

Generally pride is developed through four things

Man is generally beset with pride due to four factors – knowledge, taqwa, lineage and family or wealth and beauty. Since each of these have separate remedies, we will discuss each one individually.

First: Knowledge

The causes of an Aalim's pride

Ulama are very seldom devoid of pride, because there is nothing that compares to the virtue of knowledge. Therefore when they acquire knowledge, two notions are created:

First: There none who is our equal in the Sight of Allaah ﷻ
Second: That it is necessary for people to respect and honour us. They are affronted when people do not approach them with humility.

The knowledge of a proud person becomes compounded ignorance

Firstly we have worldly pride and then we have Deeni pride. Such an Aalim should be called a Jaahil because the objective of acquiring knowledge is to realise the insignificance and evil of the naffs and at the same time recognise the Grandeur and Honour of Allaah ﷻ. A learned person should realise that the determinant of his existence is his end, which is something no one knows (i.e. no one knows how or in what condition he will die). Hence the person who considers himself reputable and honourable, is unaware of his beginnings and origin and indifferent about his end. This is a great tragedy, because it will not be surprising if an ignorant person argues unawareness in his defence when he commits a sin, but an Aalim perpetrates sin purposely, hence he cannot be excused. Everyone knows that the punishment for a person who knows the law will be more severe than that of a lay person. It is surprising that a person acquires knowledge and becomes a *jaahil* (ignoramus), notwithstanding the fact that he is blissfully unaware of this ignorance. This is known as *Jahal-e-Murakkab* (compounded ignorance).

Remember that the knowledge which gives rise to pride is worse than ignorance. True knowledge is such that the more one acquires, the greater his fear and awe of Allaah ﷻ increases. Allaah ﷻ instructed His beloved Nabi ﷺ as follows:

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ

"…and lower your wings for the Mu'mineen (be gentle and forgiving towards them when making an effort to make them successful Muslims)."

Rasulullaah ﷺ said that there will dawn such a nation who will recite the Qur`aan Majeed but it will not transcend beyond their lips. It will not pass their throats and reach their hearts. They will say to the masses, "*We are Qaaris", "We are Ulama", "There is no one that is equal to us!"* Hark! These people will be the fuel for Jahannam.

Study the conditions and lives of the Salf-e-Saaliheen. Once, Hadhrat Huzaifah ﷺ made Imaamat for a Salaat and upon making Salaam, he announced: "*Friends! Find yourselves another Imaam in future or perform Salaat individually. I am not worthy of making Imaamat, because just now the notion crossed my mind that there is none equal to me in this gathering, therefore I was chosen as Imaam."*

Remember! Regardless of how much knowledge a person may possess, there is no guarantee that his end will be good. On the contrary, regardless of how ignorant a person may be, there is no guarantee that he will not meet a good end. When a person becomes an Aalim and realises this, on what basis then can he ever possess pride? Is it not Fardh to practice on your Ilm?
It is reported in a Hadith that an Aalim will be brought forward on the Day of Qiyaamat and he will be flung into Jahannam. He will be holding and rotating with his intestines just as a donkey rotates around a mill. People will be astonished and they will enquire as to how he

came to be in this condition? He will tell them that he did not practice on his Ilm; he used to advise others but did not benefit by his on advices. May Allaah ﷻ save us all!

Take heed! Look at what Allaah Rabbul Izzat did to Bal`am Baa`oor, who was a proficient and great Aalim? He was compared to a dog that dangles its tongue out from its mouth. The Ulama of the Jews were compared to donkeys carrying a load. All this because they submitted to their carnal desires, exhibited pride and regarded themselves superior. They would admonish others and remain oblivious of the truth themselves.

Your pride will leave you if you contemplate over the relevant Ahaadith and anecdotes. If it still does not leave you, then know that this could be the result of being over-occupied in learning and teaching unbeneficial subjects like *mantiq* (logic), philosophy, debates, etc. Or that it is the result of your internal and spiritual contamination, which is the reason why the medication is ineffective. Rather it has an opposite effect. Try your level best to reduce these bad influences.

The second cause of pride is taqwa and abstinence

We see that Aabids also exhibit a fair amount of pride. Some even go to the extent that they regard harming others as their *karaamat* (miracle). For example, if an Aabid is harmed by someone, then he flares up and proclaims, "*See just how Allaah ﷻ will punish him. He has oppressed us, but he will soon experience such severe punishment that he will never forget!*" Thereafter, if perchance that person is afflicted by some calamity through *taqdeer*, or he passes away, then the Aabid proves himself thereby (i.e. he regards that person's difficulty as the result of his threats). He then says, "*Just see what happens to those who trouble the humble servants of Allaah ﷻ.*"

What can be said of such an ignoramus! The Ambiyaa (alaihimus salaam) suffered untold hardships from their nations and none of them laboured under the constant yoke of seeking retribution and revenge. The result was that in most cases the kuffaar that troubled them, accepted Imaan. If the Ambiyaa (alaihimus salaam) had always sought revenge for their enemies and if they desired that they all perish, how then would the creation of Allaah ﷻ ever be guided? Can any Aabid or wali ever be greater than the Ambiyaa (alaihimus salaam)? Astaghfirullaah! The Aabideen should display utmost humility before everyone.

The remedy for pride created by taqwa

If for example, you come across an Aalim who is a sinner, then owing to his Ilm lower yourself before him, without thinking about his sins, because Ilm has greater virtue. If you see an ignorant faasiq then reflect that it is possible his spiritual condition surpasses yours and that he may possess some noteworthy quality that conceals his sins, and that you have such filth in yourself which will destroy your external acts of Ibaadat.

Allaah Ta`ala looks at the hearts of man and not their physical appearance. If any heart knows none other than the Knower of the Unseen, how can it ever harbour pride? Since pride is an internal flaw (which cannot be seen), it is obvious that your condition is worse than the faasiq because you realise that you have pride but it is possible that he is free from it.

A faasiq from amongst the Bani Israeel once came and sat in the gathering of an Aabid, in the hope that through the Aabid's barkat, Allaah ﷻ will shower him (the faasiq) with mercy. He sat down and the Aabid thought to himself, "*What is the connection between him and me? Where is he and where am I?*" Thereafter the Aabid chased the faasiq away. Immediately, Allaah ﷻ revealed to the Nabi of the time to inform both these people that their deeds start afresh. Whatever both of them did previously, be it good or evil has been wiped clean and the

faasiq's sins have been effaced as have been the virtuous deeds of the Aabid's. As of then, whatever they do will be recorded fresh.

Similarly, once a person did something to irk an Aabid whilst he was in sajdah. The Aabid angrily blurted out: "*I take an oath in Allaah! Begone, Allaah ﷻ will never forgive you.*" Immediately he received *Ilhaam* (divine inspiration), "*O haughty one! In fact, your sins will never be forgiven. Is My forgiveness in your hands that you exclaim with certainty and by taking an oath in My Name, thereby leaving My servant despondent!*"

Hadhrat `Ata Salami ﷺ was a great and extremely high ranking Aabid, Zaahid and Muttaqi. Whenever the wind blew strongly or the clouds thundered, he would say, "*Calamities befall the people due to my evil. When `Ata dies then the people will finally be liberated from all such calamities.*"
Just look! Such great *Ikhlaas,* fear of Allaah ﷻ and humility, notwithstanding his excessive Ibaadat! The condition nowadays is totally different; a person may execute a smattering of Ibaadat here and there and he feels that Allaah ﷻ is obliged to him and that he has control of the dominion of Allaah Rabbul Izzat where he can harm anyone and destroy as he wills. The truth of the matter is that true Ibaadat is a deterrent to *riya.*

The third cause for pride is lineage and ancestry

Many people possess pride due their family lineage and they regard themselves more prominent and higher class than the rest. They regard everyone else as worthless and despicable.

The remedy for pride caused by lineage and family status

The remedy for this lies in contemplating on the reality of ancestry. It is apparent that every person's lineage originates from his father's impure drop of semen and common sand. Besides, what a misplaced notion it is to strut around with pride because of the good name and or notable qualities of someone else, i.e. your father, grandfather, etc.? If your forefathers were around even they would express surprise at your behaviour which is based wholly on their achievements. You are but the result of their urine's partner. Just reflect on your origin which is a conduit shared by their urine and sperm. Do not boast because of their bravery, generosity, wealth, etc., etc. If everyone were to boast and display pride owing to their forefathers' achievements, there would be no hiding place for stupidity. What is known of the final destination of that forefather on whose reputation you ride one? It is possible that he became fuel for the Fire of Jahannam and yearns that he had rather been created a dog or pig, so that he be saved from his present dilemma. His position is so very dire and yet his offspring are strutting the earth boasting of their forefathers' worldly achievements.

If someone brags about a pious forefather and goes around claiming to be the offspring of so and so Sheikh or Buzrug, then this type of pride is another stupidity. Whatever respect and honour they inherited, it is solely due to the Deeni accomplishments and humility of their forefather. When this forefather had himself never boasted about his piety, how then can anyone do so on his behalf? The true state of the pious forefather was that he would quiver at the thought of his end and final destination, he would wish that he been created as a blade of grass that was eaten by some animal or a bird that was hunted by some animal or human and consumed. Fortunate is the one blessed with *Ilm* and *amal* (practice), because he would flee from pride, whereas you, notwithstanding the fact that you are totally devoid of these qualities (*ilm* or *amal*), and just based on the fact that you are his offspring, you strut around in blissful proud ignorance.

Pride on wealth and beauty and its remedy

The fourth cause of pride is wealth and beauty, where a person possesses pride owing to his worldly possessions and or his beauty. Harbouring pride due to these reasons is also plain stupidity.

Wealth is such an unstable commodity which can totally vanish with one fell swoop of robbery or theft. Similarly, a temporary quality like beauty can also be totally transformed by just a single month of fever or illness. One outbreak of smallpox and all that beauty is gone. How then is it possible to have pride based on these fleeting benefits? When a handsome person reflects on his inner impurities and defects, he will never have reason to be proud. Keep in mind that the beauty which depends on adornment and embellishment is really not worthy of pride at all. If a person does not take a bath ever so often, look what the resultant odour and skin tone reflects! The entire body is filled with impurities such as bile, urine, stool, etc. Is it logical that you regard a heap of filth and a mound of impurities as something of beauty and worthy of possessing pride?

THE DISCUSSION ON VANITY

The condemnation of vanity

Allaah ﷻ declares in the Qur`aan Majeed:

فَلَا تُزَكُّوٓا اَنفُسَكُمۡ ؕ هُوَ اَعۡلَمُ بِمَنِ اتَّقٰى

"So do not ascribe purity (piety) to yourselves. He knows best who is the most pious (whose level of Taqwa is highest)."

It is a trait of the kuffaar that they regard themselves and their deeds as admirable. It is stated in the Hadith that vanity destroys. The reason being that when a person regards himself as virtuous then he becomes complacent and content with himself, and he is deprived of striving for the Aakhirah. Hadhrat Bishr bin Mansoor was once performing Salaat and he continued for a long time. Coincidentally a person observed him. Since this was an occasion where he could have been overcome by vanity, upon completion of his Salaat he said, "*Brother! Do not be deceived by this state of mine. Shaitaan performed Ibaadat of Allaah ﷻ for four thousand years and everyone knows his outcome."* In essence, a Muslim should not regard his Ibaadat as Ibaadat neither should he perceive his obedience as obedience, because firstly he has no guarantee of acceptance and secondly he does not know in what state his end is going to be.

{Note: Most certainly this is an excellent remedy. May Allaah ﷻ grant us Taufeeq – Mohammed Qamruz Zamaan}

The difference between conceit, pride and vanity

Vanity is a branch of pride. The difference is that in pride one regards oneself as being superior to others and with vanity there is no comparison with others, but one regards oneself as a perfect specimen, and one considers oneself as rightful to the bounties that are given by Allaah ﷻ. That is, the bounties and favours of Allaah ﷻ are not regarded as being from Him, but rather as having been accomplished by oneself. One also labours under the notion that these bounties are going to last forever and that they will never vanish.

{Subhaanallaah! What an excellent definition of vanity, which should be kept in mind at all times. In fact, vanity should be avoided as far as possible, because this trait seems to be even worse than pride – Mohammed Qamruz Zamaan}

The signs of conceit

Conceit is when a person regards himself as having some status in the Sight of Allaah ﷻ. The effects of this trait is that a person gets surprised when his dua is not accepted, or he is astonished when his enemy is not beset with some calamity.

Warning: Keep in mind that it is sheer folly and stupidity to feel smug at one's own Ibaadat or to regard oneself as being accepted by Allaah ﷻ. However, if one is pleased and appreciative at any bounty or favour that is afforded one by Allaah ﷻ, and one also has the fear that it can be snatched at any time, fully realising that Allaah ﷻ is the Master and has full control and choice over everything, then this is not vanity. Vanity is to forget who the True Benefactor is and also to think that favours and bounties are one's right.

The remedy for conceit owing to bounties such as intelligence and Ilm

Vanity is a gross ignorance, which needs to be remedied. If you experience vanity because of involuntary bounties like strength, ability, beauty, etc. then you should reflect on the fact that you had absolutely nothing to do with having acquired these qualities, so why should you be conceited about it? It is totally through the Mercy of Allaah ﷻ that He blessed you with these traits without you even having earned or deserved them. Besides, it is clear that these qualities are all temporary and fleeting, and if you are afflicted with a small illness then they will dissipate quickly. Why then should you express vanity for an unstable quality that was given to you?

If you experience vanity because of some voluntary trait, like knowledge, practice, *zuhd, taqwa*, Ibaadat, spiritual exercises, etc. then you should reflect on how you came about executing these qualities. Had Allaah ﷻ not blessed you with intelligence, strength, enthusiasm, brain, limbs, etc., etc. you would not be able to achieve any of this? It is only through His mercy that He has not allowed anything to prevent you from doing all this, otherwise you would not have been able to do any of it.

Yes, we accept that mankind has been given the ability to make a choice. He may choose to do good or evil. However, even this ability to make the choice has been given to us by Allaah ﷻ. He has provided the means for us to carry out our choices. But the execution of whatever we choose from the beginning to end is controlled by Him. Under such conditions, how can it be correct to have vanity?

If the keys to a treasure is with the king and he opens up for you and gives you access, you then takes as much jewels and gems as you can carry and then you boast that you have earned so much treasure. It is clear that you would be regarded as plain stupid. Even though you had gathered the treasure yourself, but the treasures belonged to the king. The keys are his and he allowed you access and for you to take what you wanted. But then you lay claim to everything that you took as being from your efforts, when everything was basically out of your control in the first place. How can your boasting ever be justified?

The remedy for vanity over voluntary bounties

It is surprising that an intelligent, understanding, literate and civilised person becomes an ignoramuses on such occasions and he becomes conceited at his own intelligence, when an unlearned ignorant person suddenly comes by some riches. The intelligent person thinks to himself how can this be? He thinks to himself that he is an intelligent, resourceful and knowledgeable person and yet this unlettered stupid person is richer than he, whilst he is deprived. Do you think that one bounty automatically becomes the means to another one? If you were to be blessed with wealth and knowledge, then the ignorant person would be left a beggar, being deprived of both blessings. This would be a greater surprise, because one creation is given everything and the other deprived of everything. If for example, a king gifts

you with a horse and another person with a slave, would you have the gall and audacity to say to the king, "*Hold on, Sir! Why did you give him the slave? He doesn't have a horse? Since I have a horse, then I deserve the slave as well."* To have such logic is indeed flawed and stupid. The intelligent route to take is to express *shukr* and appreciation to Allaah ﷻ and understand that this is a great Mercy from Allaah ﷻ that without you deserving it, He has bestowed you with the great bounty of Ilm. You should also realise that nothing can be compared to the great bounty of knowledge and intelligence, even wealth. Compared to your bounties, wealth is worthless. And further to that (you should be thankful that) He has blessed you with the ability to express *shukr* and make His Ibaadat, whereas many others have been deprived of this. Their deprivation is also not due to any sin or evil of theirs. When these thoughts dawn on you then you will acquire fear of Allaah ﷻ, and realise that The Being Who granted you these bounties is the same One Who can snatch it away without any reason or cause. You will not even be able to raise a peep when He executes His Desire. You should also realise that it is possible Allaah ﷻ granted all these blessings as a test and a lure to see what His servants do with it. This very same bounty can turn out to be the reason for divine punishment.

When you constantly keep such thoughts in mind then the fear and awe of Allaah ﷻ will never be far from you. You will also not experience conceit or vanity. In this way you will find swift and easy protection from vanity.

THE DISCUSSION ON JEALOUSY

The reality of jealousy

Allaah ﷻ states:

وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝

"…and (I seek refuge in the Rabb of the morning) from the evil of the envier when he envies."

Jealousy means to hope that someone who is enjoying life and living in comfort, loses it. It is haraam to be jealous.

Hadhrat Zakariyyah ﷺ used to say that Allaah ﷻ says, "*That servant of Mine who looks at the bounties of others and harbours jealousy, it is as though he is objecting to My distribution of My bounties amongst My servants."*

Nabi ﷺ said that jealousy consumes good deeds just as a fire consumes dry wood. It is permissible to be jealous of a person that has been blessed with bounties from Allaah ﷻ and he abuses them. For example, if a person has been blessed with wealth, but he squanders it in haraam, liquor, fornication, etc., then it would not be sinful to hope that such a person loses his wealth.

Remember that generally, jealousy is caused by haughtiness and rebelliousness or by spitefulness and vindictiveness of the naffs, where a person becomes stingy in the bounties of Allaah ﷻ without just cause. He starts thinking that just as he would not give anything to anyone, Allaah ﷻ should do likewise.

It is permissible to be envious

To look desirously at the bounties of someone else and to hope that you also acquire the same without him losing what he has, is called *ghibtah* or *rashk* (envy). According to the Shariah, envy is permissible because there is no desire for harm to anyone else. There is only a desire that you acquire the same bounties. There is no real harm in this.

Jealousy is a disease of the heart. Its remedy is two-fold – one is Ilmi and the other Amali.

The Ilmi remedy for jealousy

The jealousy person should realise that his jealousy only harms himself, and does not hurt the one he is jealous of. In fact, the one of whom he is jealous stands to benefit because he acquires the virtuous deeds of the jealous one as compensation for his jealousy. On the contrary the jealous person harms his dunya and his Deen.

The Deeni harm is that he loses his virtuous deeds and he becomes a target for the Anger of Allaah ﷻ, because he is being stingy with regard to the infinite treasures and bounties of Allaah ﷻ and he desires that others are deprived of any benefits.

The worldly harm is that the jealous person is constantly in a state of grief and remorse. He perpetually labours under the hope that so and so loses his bounties and becomes disgraced. The person who is being jealous of, is in fact fortunate because the one who wishes grief on him is himself always grieved. In this way the jealous person accomplishes his jealousy on himself and he is always at a loss. The jealous person should think and deliberate on what harm he is causing the one whom he is jealous of. It is obvious that his jealousy does not decrease the bounties of the one he is jealous of even one iota. In fact he is perpetually benefitting by receiving the virtuous deeds of the jealous one which are added to his account of deeds. What a contradiction! The jealous person wishes harm on someone else but the only person who is being harmed and deprived is the jealous man himself. The bounties of the one on whom he is jealous of, remains intact and he also benefits over and above all that by receiving the good deeds of the jealous one. The jealous one suffers in this world plus he will suffer further in the Aakhirah. He has purchased suffering and discomfort of the Aakhirah in exchange for his peace of mind in this world (i.e. had he not been jealous he would be contented and peaceful in this world, but he gives that up in exchange for further suffering in the hereafter). He has merely given his biggest enemy, shaitaan, reason to laugh and be merry, especially if that jealousy is directed at an Aalim or muttaqi. The worst jealousy is on an Aalim or muttaqi with the hope that they lose their Ilm and piety.

The amali (practical) remedy for jealousy

The objective of jealousy is to expose the flaws of the one you are jealous of and to wish that he constantly suffer grief and distress. You should therefore be hard on your naffs and oppose its wishes by doing the opposite of what it demands. That is, you should constantly praise and laud the one you are jealous of. Be humble in front of him and express happiness at his bounties. If you do like this for a few days, then you will slowly develop muhabbat for him. When the animosity dissipates then your jealousy will follow suit. You will find freedom from your grief and sadness which were caused by the jealousy.

Clearing a misconception

You may have the following reservation that it is a part of human nature for there to be a difference between a friend and enemy and that this is part of the involuntary reactions, like just as when you see a friend in peace and comfort you become pleased similarly when you see an enemy in peace and comfort you do not. And since it is involuntary therefore you are not liable to answer for it (i.e. you are not *mukallaf*). I do agree that this true, and as long as it remains thus then you will not be liable for sin. However whatever is voluntary, it is necessary to save oneself from it. This is can be achieved in two ways:

One is to keep your tongue, limbs and other voluntary actions free from the effects of jealousy. In fact you should oppose your naffs and do contrary to what it demands, as explained earlier.

Second, the natural substance and existence of jealousy that is in the naffs, which dislikes seeing the bounties of Allaah ﷻ on His servants, you should understand it to be abominable in your heart and know that this is destroying your Deen.

After these two issues have been tackled, if the natural feeling remains in your heart, that your friend remain happy and your enemy ruined, then do not give this thought much consideration, because since you have no control in eradicating it you will not be sinful for it. Thus finding it unpalatable in your heart is an inherent matter. A sign (of you controlling your voluntary actions) is as follows – if you had the control or ability to remove the bounties of the one who you are jealous of, then your natural disposition will be to snatch away his bounties, but your hands and limbs do not do anything to facilitate this. Or if you are able to assist in increasing or keeping intact the bounties of the one who you are jealous of, then notwithstanding your dislike to do so, you will lend a hand. If this is the case, then know that you have done what is necessary to fulfil the commands of Allaah ﷻ. In such instances it is beyond your control to remove your natural instincts, but since your outward actions have concealed what your naffs desired, it will be as though they (natural instincts) never existed. Keep in mind that this world is temporary and whatever pleasures your enemy enjoys, are likewise temporary. If he is destined for the Fire of Jahannam then of what benefit was his fleeting worldly benefits? If he is a Jannati then what connection or comparison is there between the everlasting bounties of Jannat and the unstable ones on earth? Therefore to be jealous and fret at the worldly benefits of an enemy or his happiness, is futile and a waste. All creation are created by Allaah ﷻ and we are all His servants. The Beloved likes to see His bounties being appreciated and enjoyed by His servants, therefore wherever you see the bounties of your Beloved being enjoyed by any of His servants you should also express happiness, and not grief and despair.

THE DISCUSSION ON ANGER

Anger is a flame from the fire. It is necessary to break its intensity, because Nabi ﷺ said that a brave man is not one who overpowers another, but a brave man is he who overpowers his naffs at the time of anger.

Remember that just as bitter aloe spoils honey, so too does anger spoil Imaan. Anger is a great calamity. It is the cause of a person displaying open sins like swearing, arguing, fighting and other such evils of the tongue. It also gives rise to hatred, jealousy, evil thoughts, etc. Anger makes one Muslim detest another Muslim's enjoyment and happiness and it makes him happy at another Muslim's pain and suffering. It is apparent that all these are destructive matters.

The remedy for anger

The remedy can be achieved in two ways:
One is to break it through the medium of spiritual exercise and *Mujaahadah*. However the objective should not be to break it totally, such that no anger remains, because if anger is totally eradicated from the naffs, how will one be able to combat and fight the kuffaar on the battlefield? How will one be able to have a dislike towards *Fussaaq, Fujjaar* and *Bid`atees*? When a Muslim sees haraam and impermissible acts being perpetrated then it is a natural demand of Imaan to feel anger at these abominations. Therefore the meaning of breaking the anger by means of spiritual exercises is to bring it under control and make it subservient to the Shariah and intelligence. It should be trained like a hunting animal, such that it can attack the prey but once it has overpowered it, it remains quite and waits for the master. It does not devour the animal of prey. This should be the condition of one's anger. When there is a Shar`i

need, then it will flare up for the pleasure of Allaah ﷻ, but if there is no Shar`i need or benefit, then it remains docile and quite.

The method of training anger and making it subservient

The manner of training anger to become subservient is to rein in the naffs. Train it to forbear and withhold. If an opportunity for anger arises then place a strain on your naffs and rein in your anger. Do not allow it to vent. This is the spiritual exercise, whereby anger become docile and subservient.

The remedy for anger is both, Ilmi and Amali:

The Ilmi remedy is to contemplate at the time of anger as to the reason for its outburst. It is clear that the anger is because of some divine intervention that 'interfered' with your desires. You become angry because the matter did not turn out or occur the way you wanted it to, and that it happened the way Allaah ﷻ intended. Tell us now, how stupid is this notion? Do you want the desire of Allaah ﷻ to coincide with your own? Keep in mind that not an atom moves without the express Permission and Will of Allaah ﷻ. Are you now objecting to Allaah ﷻ's intervention or Decree?

Secondly, you should consider what your rights are over the other person and what rights Allaah ﷻ has over you. Also consider how you would like Allaah ﷻ to deal with you and how you intend dealing with this person. It is obvious that you are not the owner of the person you are angry at. You are not his creator. You do not sustain him. You did not give him life. Whereas you owe everything to Allaah ﷻ and totally indebted to Him. Allaah ﷻ enjoys every right over you, since He is your Master, Benefactor, Creator and Sustainer. You disobey and commit a multitude of sins and errors day and night, and yet, He being your true Master, who has every right over you, tolerates you and your iniquities. Where will you seek refuge is He punishes you for every mistake? On the other hand, you have no right or control over others, and yet at the slightest annoyance you flare up in anger and are prepared to render him into a state of non-existence.

The Amali remedy is to recite *Authubillahi minash Shaitaanir Rajeem*, because anger is a shaitaani influence and when you seek protection from shaitaan then the effects of anger dissipate. Also, you should change your posture, if you are standing then sit, if you are sitting then lie down. If your anger still does not cool down, then make wudhu or rub your cheeks on the ground to break your pride. It is mentioned in the Hadith that the best gulp which a Muslim swallows is his pride.

Nabi ﷺ said that when a person becomes angry at his wife, children or anyone over whom he has control and who he can punish; but if he controls it and becomes tolerant, then Allaah ﷻ will shower his heart with peace and Imaan.
Remember that when a Muslim exercises forbearance and tolerance then he reaches the level of remaining awake at nights, fasting excessively, and that of an *Aabid* and *Zaahid*.

{Note: Subhaanallaah! Controlling anger enjoys so much of virtue, which is why Allaah ﷻ praises such people in the Qur`aan Majeed. Because of the importance of controlling anger, Nabi ﷺ once repeatedly reminded a Sahaabi ؓ, "*Do not become angry!"* Whenever anger surfaces then we should try our level best to bring it under control so as to save ourselves from its harms. Anger gives rise to a multitude of evils and vices – Mohammed Qamruz Zamaan}

THE DISCUSSION ON EXCESSIVE AND UNDUE LOVE FOR THE WORLD

The essence of love for the world

The arguments, quarrels and the connection with all creation in this world is regarded as muhabbat for this dunya. However, knowledge, recognition of Allaah ﷻ and virtuous deeds, all of whose fruits will be enjoyed in the Aakhirah, although they occur in this world, but in reality they are excluded from it. Love for such things is not classified as love for dunya, but rather love for Aakhirah. Allaah ﷻ states:

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ۝

"Verily We have placed everything on earth as an adornment to test which of them (after seeing all these beautiful things) will carry out the best actions (instead of hankering after the things of the world)."

Desires of the naffs is love for the things of this world

Keep in mind that besides fame and wealth, man also has a love for land, for example, to build a house, farm, etc. He also has muhabbat for crops, like herbs for medication, vegetables for curries, fruits, etc., all of which he enjoys. He has love for mined minerals to make containers, jewellery, coins, etc. He has a love for animals as well, for example he hunts, rides and eats them. All of which increase man's image and reputation. Man also has muhabbat for fellow man, like women for marriage, slaves and workers for service, etc.

Love for all for these things are referred to as desires of the naffs. Regarding which Allaah ﷻ states:

وَ نَهَى النَّفْسَ عَنِ الْهَوٰى ۝

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝

"...and who restrains himself from carnal passions.....then Jannah shall definitely be his abode."

Self-indulgence is harmful for the traveller of the Aakhirah

Remember that this worldly life is mere play and amusement, which spawns most of the evil spiritual traits and characteristics, like pride, hatred, jealousy, boasting, greed, etc., etc. When man develops a lust for worldly things, comforts and pleasures, then he squanders his life in in worldly trades, like farming, trade, etc. and gets so absorbed therein that he cannot fathom left from right or right from wrong. The true objective of his life is to make sufficient arrangements for his travels to the Aakhirah. However, the silly and inane people of this world have made this worldly life their objective. They involve themselves in all sorts of worldly trivialities that they forget the road ahead. The example of such people is like that man who sets off with the intention of Hajj. When he reaches the forest, he becomes engrossed in gathering fodder for his conveyance in order to fatten it up. In this way he falls behind his caravan and companions. Sadly he remains alone in the jungle and his caravan departs. The result is that his initial intention of Hajj is now defeated and he is lost in a jungle with a nice fat animal that becomes a target for all sorts of wild animals, and he himself becomes an appetiser.

Remember that this world is the sowing field for the Aakhirah. It is merely a station to the actual objective which is the Aakhirah. You are merely using your earthy body as a conveyance to achieve your true objective, which is travelling to the Aakhirah. This is why you should feed your conveyance with as much as it requires to survive and assist in accomplishing your objective and only use of this world what you require for your travels. Spend your life in

sowing seeds which you will reap in the Aakhirah. If you become engrossed in nurturing your conveyance, you will then miss the caravan and never reach your desired destination.

The categories and distribution of the travellers of the Aakhirah

The example of the creation in this world is like that of some people travelling on a ship. The ship docks on some island and the passengers are permitted to disembark and fulfil their needs. They are warned to be careful and vigilant because the place is dangerous and also that the rest of the journey is still long. In any case the passengers disembark and spread out. They are divided into various groups:

Some fulfil their needs and return to the ship. They do not waste any time. When they return they find the ship empty and are able to sit and relax wherever they wish.
Others become fascinated by the fresh air on the island and the beautiful and colourful birds. They occupy themselves with the flowers and plants on the island. They quickly realise the diversion and return to the ship. Upon their return they find that the space on the ship is slightly cramped. All the nice spaces have been occupied, but they find some space and sit, albeit cramped.
Others are so enthralled by the island and its attractions that when they see the exotic stones and rocks, their hearts do not want to leave any of it behind. Eventually they load as much as they can carry and come to the shore to board the ship. When they arrive there they realise that the ship is brimming with people already and there is barely any place for them to sit, let alone carry their loads on board. Their naffs refuses to allow them to discard their loads of stones and rocks, but there is no place on board for them and their loads. Finally, they find small empty spots that can accommodate them, so they sit down and place their loads on their heads. You can now imagine the sight! Their backs are bent, necks breaking and the difficulty with which they sit, only their hearts fully comprehend.

Then there are those who are so besot with the beauties of the island that they completely forget about the sea and ship. They are fully engaged in smelling the flowers and enjoying the fruits. They are oblivious of their intended journey and of the wild animals roaming the island. When they finally reach the sea shore then they realise that there is absolutely no place for them at all. After a while, the ship lifts anchor and sets off, leaving these wretched souls on the shore, looking yearningly at their companions who are now on their way.
Their final result is that they become prey for the wild animals, who shred their bodies to pieces and devour them.
This is precisely the condition of the people in this world. You should now reflect carefully and see which group you fall into.

{Note: May Allaah ﷻ, through His Mercy and Kindness, make us all from amongst the first group. Aameen! –Mohammed Qamruz Zamaan}

The importance of muhabbat and recognition of Allaah ﷻ

The person who is cognisant of the reality and essence of his naffs, has attained the recognition of Allaah ﷻ and understands the reality of this world, will realise that none can acquire the bounties of the Aakhirah without having the love for Allaah ﷻ. It is also not possible to have love for Allaah ﷻ combined with the love for this world in one heart, just as one cannot combine fire and water into one container. As long as man does not extricate himself from this world, turning away from its temporary affiliations, and limits his association with the world to the extent of necessity whilst spending most of his time peacefully engaging in the remembrance of Allaah ﷻ, will not acquire the love for Allaah ﷻ. When you reach this state and witness for yourself with the vision of foresight, where the secrets unfold before

you, then there is no need to show or explain to anyone else. Otherwise, you should become a follower of the Shariah and see how much of contempt Allaah ﷻ holds this world in. At least a third of the Qur`aan Majeed describes and admonishes against these evils. In this regard, Allaah ﷻ states:

فَاَمَّا مَنۡ طَغٰی ﴿۳۷﴾

وَ اٰثَرَ الۡحَیٰوۃَ الدُّنۡیَا ﴿۳۸﴾

فَاِنَّ الۡجَحِیۡمَ ہِیَ الۡمَاۡوٰی ﴿۳۹﴾

"As for the one who transgresses (the commands of Allaah)…and who prefers the life of this world (to the Aakhirah)…then Jahannam shall certainly be his abode."

Rasulullaah ﷺ said that astonishing are those people who believe in the everlasting Aakhirah and yet they are enticed by this ephemeral abode.
Understand well that those who regard this world as their objective and spend all their time in acquiring it, will always be in a state of grief and misery, because their desires will never be satisfied. Worldly cravings and hopes are never-ending. The grief and misery they cause never terminate.
The reality of this world is like a rubbish dump. It is reported in a Hadith that once Nabi ﷺ took Hadhrat Abu Hurairah ؓ by the hand and led him to a rubbish heap, which was filled with carcasses, filth, dry bones, torn fabric, etc. Nabi ﷺ told Hadhrat Abu Hurairah ؓ that this is the reality of this world. There was a time when all these items were desired and hankered after by people, whereas it now lies in a filthy state on a rubbish dump. Soon it will become decayed and disintegrate into the earth, such that it will be as though it never existed. Look! This filth and waste which you see in a rubbish dump, is what was once your sustenance. You would fill your bellies without distinguishing between halaal and haraam. Once upon a time all this was luscious and vibrant in colour and taste and you filled your bellies with it, whereas today it lies in this dump in a contemptible state, such that people flee its stench. Look! These are the shreds of cloth which was once your attire, and today the wind flings it from here to there. Look at the bones, which were once your animals of conveyance which you used to ride in battle. What is their condition today? This is the reality of the world. It is clear to those who wish to take lesson. Those who wish to cry should cry.

{Note: Subhaanallah! This was a sermon of Nabi ﷺ. A lesson which we have lost today. How are we going to attain reformation, acquire revulsion for this world and desire for Aakhirah? Mohammed Qamruz Zamaan)

The reality of this world was once revealed to Hadhrat Isa ؑ. He saw an old decrepit and ugly woman, adorned with make-up and jewellery sitting on one side. Hadhrat Isa ؑ asked her how many men she had entered into Nikah with. She replied, "*Countless!*" He ؑ asked her if they had passed away or if they all gave her Talaaq. She replied, "*Which of them had the courage to give me Talaaq? I killed all of them."* When Hadhrat Isa ؑ heard this he exclaimed, "*Woe to your present husbands! Have they not taken lesson from your previous ones?"*

O Muslims! Use your intelligence. This world is very untrustworthy and treacherous. Protect yourselves from it. Its enchantment is swifter and more effective than the black-magic of *Haroot*. If you consume stale barley bread and wear sack-cloth, you will still pass this life. Concern yourself with the Aakhirah, because to be deprived of Jannat's pleasures, you will experience untold and everlasting difficulty and regret. May Allaah ﷻ protect us all. Aameen!

This world is a guest house for the creation

The example of this world is like a host preparing his home in expectation of guests. He readies the trays, glasses, etc. and calls his guests. They sit down in front of vases of sweet-smelling flowers and scent. It is obvious that the host intends the guests to enjoy the pleasures of the flowers, etc. and likewise allow others to enjoy. His intention is not for any one of his guests to take the entire tray and keep it for himself, refusing to share its pleasures with others. If anyone is unaware of the etiquettes of being a guest and he hogs the tray to himself, refusing to share with others, he will be called an idiot and fool. Everyone will scoff and tease him. Eventually the host will have to forcefully take the tray away from him, and place it before the others. Just imagine what regret this person will experience at that time?

Similarly, this world is a guest house of Allaah ﷻ, prepared for His servants. Allaah ﷻ's intention is that the travellers to the Aakhirah stop over and use from this world as they require to fulfil their needs and continue their journey. When they have utilised what they require, they gladly pass it on to others and continue their journey to the Aakhirah. Therefore to claim borrowed things for yourself and set your heart on them, at the time of departing, only leads to disgrace and shame.

{Note: This example requires proper comprehension and we should mould our lives accordingly. May Allaah ﷻ guide us. Mohammed Qamruz Zamaan}

MISERLINESS AND LOVE FOR WEALTH

Miserliness is also a destructive illness. Allaah ﷻ states:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ

"Those who are miserly with what Allaah has given them from His bounty should never think that this (miserliness) is best for them. Indeed it is worse for them. That (wealth, etc.) with which they are miserly shall soon be tied to their necks (like a yoke) on the Day of Judgement."

Rasulullaah ﷺ said that we should save ourselves from miserliness, because it was the cause of the downfall of previous nations. It is inappropriate that Muslims are miserly and they pave the way to Jahannam. Niggardliness is in reality love for wealth, and love for wealth entices the heart to this dunya, which in turn weakens the bond with Allaah ﷻ. A miser looks yearningly at his hoarded wealth at the time of his death, while he is being whisked away on his journey to the Aakhirah. This is why he does not look forward to meeting his Rabb. It is stated in a Hadith that the person who, at the time of death, does not desire to meet his Rabb, is a dweller of Jahannam. a person who has no wealth cannot be a miser, however it is possible that he has a strong desire and love in his heart for wealth and to become wealthy. Similarly, there are some wealthy people who are generous, but their generosity is with the intention of name and fame, hence although such people will not be referred to as misers, but they need to remedy their love for wealth. Remember that love for wealth makes one negligent of the remembrance of Allaah ﷻ. Wealth is a great trial for Muslims.

Rasulullaah ﷺ said that when a believer passes away then the angels ask him what he left behind. If he was one who spent his wealth in investing for the Aakhirah then he will be overjoyed because the time has come for him to reap the profits of his investments. If this is not the case, then he will regret and be sorely grieved. Such a person's death will be difficult

on him. The slaves of money are destroyed. This is the crux of the Hadith. Just reflect on the stern words and curses of Nabi ﷺ.

Not all wealth is accursed

All wealth is not condemned. How can it be condemned when this world is the sowing field for the Aakhirah, where the creation ride on their bodily conveyances towards the Aakhirah? This conveyance requires sustenance at this guest house in order to reach its destination. This is not possible without wealth. As long as the stomach is not satiated, Ibaadat cannot be performed, therefore it is necessary to keep life and limb nourished. It is vital to earn a living to the extent of necessity. This is exhorted in the Hadith Shareef.

To the extent of necessity

Since the extent of necessity is difficult to accurately estimate, therefore depending on people's conditions, dispositions, seasons, etc. there will be differences, where there will always be more or less. Our objective is to regard wealth as medication. One will only take that much medicine as required. Too much will be detrimental to the health and have an adverse effect. As far as possible rather try to have less than more, because if you do experience difficulty, then it will only be for a short while. Life on this earth is but a few days. Keep in mind that the true pleasure and taste in food will only be fully realised by the hungry, therefore, as much as you remain hungry in this world, that much more will you enjoy the pleasures of Jannat.

{Note: Subhaanallah! What an excellent analogy. Mohammed Qamruz Zamaan}

The extent of miserliness and its reality

One should know the limits of miserliness, because many people are perplexed about their own conditions and are not certain whether they are generous or miserly.
You should know that if you do not spend wherever the Shariah instructs spending of wealth or exhorts benevolence, then you are a miser. For example, if a man spends on his wife and children only that much as necessary or as stipulated by a Qaadhi, and he finds it intolerable to increase by even one morsel, then although he will technically be generous and not guilty of transgressing the Shariah, nevertheless he is acting contrary to benevolence, hence he will be considered a miser.
Or for example, if you bought something from a shopkeeper, and due to some slight flaw you return the item. Although you are within your rights in returning the item for a replacement, but since you acted contrary to goodwill, you will be considered a miser.

Answer to an objection

A person may raise an objection that if these behaviours are such that they are regarded as miserly due to their being contrary to goodwill and benevolence, why then does the Shariah allow and consent to them?
The point is this that the Shariah has consented to such unbenevolent behaviour because amongst the general masses they are such situations which may lead to argument and differences. The Shariah intends avoiding such problems. It is mentioned in a Hadith that the money one uses to safeguard one's honour is Sadaqah. For example, a person fears that if he does not give the poet some money then he will compile a few stanzas to humiliate him. So he gives the poet the money to keep his mouth shut, notwithstanding the fact that if he does not give him money then he will be regarded as a miser, because he did not give money to save his reputation from the scoundrel and gave him the opportunity to disparage him publically.

Sometimes the love for wealth reaches the point where a person does not differentiate between benefit and harm (to himself). Such a situation is very precarious and dangerous. Under such circumstances a person must make use of his intelligence and apply the Shariah. He should spend where there is a need.

{Note: The same ruling applies to bribery. If a person can save his honour or if some important work needs to get done, then if necessary he may give a bribe. At the time of genuine need, there is no harm in giving a bribe. For example, nowadays it is near impossible to get any work done without having to give bribes. Government employees from the bottom right to the top have become so greedy at the taste of this haraam income, that they scarcely complete any task without having their 'palms lined with silver'. India is India, but even Pakistan is not paak from this filth. May Allaah ﷻ save us. Mohammed Qamruz Zamaan}

Generosity

This is the condition of a miser. The issue of generosity now remains. There is no limit applied here. Understand this much that whatever is spent beyond the margins of miserliness, is regarded as generosity.

Ilmi remedy for niggardliness

The remedy for stinginess is both Ilmi and Amali.

The Ilmi remedy is to recognise the harms of miserliness, which are destruction in the hereafter and disgrace in this world. Understand well that the miser will not take his wealth with him when he dies. Whatever wealth is given to man in this world, it is done so with the express intention that he spend on his needs. If he becomes like an unbridled animal and squanders his money on every nafsaani whim, then he will deprive himself of the pleasures of the Aakhirah. If he leaves his wealth for his children, then it is as though he leaves his children in comfort, but himself leaves empty handed. What can be more dumb that this? Just reflect a bit…if his beloved children are pious and virtuous, will not Allaah ﷻ be sufficient for their needs? What will the benefit be of his accumulating and hoarding all the wealth? If the person leaves behind evil and immoral children then it is obvious that they will use all the hoarded wealth in sin and transgression. As much as they spend the hoarded wealth in haraam avenues that much more will the miser suffer. If a person reflects on these issues and ponders over the consequences of miserliness, then there is hope, that Insha Allaah he will be saved from his stinginess.

The Amali remedy for miserliness

The practical remedy for stinginess is to repress the naffs and make it a habit to spend generously. Place much emphasis on reflecting on the benefits of spending on necessary items that you become enthusiastic in spending. Gradually expel evil thoughts and reprehensible characteristics, until you cut off miserliness at the root and you then begin spending your wealth purely for the pleasure of Allaah ﷻ.

THE DISCUSSION ON LOVE FOR NAME AND FAME

There is great benefit in obscurity and anonymity

Allaah ﷻ declares:

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ؕ

"This (Jannah) is the Home of the Aakhirah, which We shall assign to those who do not desire pomp (glory) on earth nor corruption."

Rasulullaah ﷺ said,

مَا ذِئْبَانِ جَائِعَانِ أُرْسِلاَ فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

"Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honour is to his Deen."

Understand well that to be self-opinionated and have love for fame are evil traits. They create hypocrisy in the heart. In reality those people who remain anonymous and obscure, are truly in peace. Nobody every sits near those who appear disorientated and dishevelled. The affluent do not allow them access on their properties and if they intend marrying then no one is prepared to hand over their daughter. They lay in their torn and tattered clothes, in conditions of abject poverty. Amongst such people are those who, if they take an oath, Allaah ﷻ will immediately fulfil their request.

Remember that those who flounder in fame, always sit in prominent places and like walking ahead of others, are calling for ruination. The true servants of Allaah ﷻ love obscurity and concealment. If without any desire of their own, Allaah ﷻ reveals them to the people then it would be inappropriate to remain anonymous.
Just look at the Ambiyaa (alaihimus salaam), Khulafaa-e-Raashideen and most of the Auliyaa رحمهم الله! They never desired or hoped for fame and yet they gained such popularity and fame that is unparalleled. They were totally submissive to Allaah ﷻ and were pleased with whatever condition He desired for them. They neither had pride nor love for name and fame. Love for name and fame is when the person desires it for himself. This gives rise to arrogance and haughtiness. May Allaah ﷻ save us all. Aameen!

The remedy for seeking name and fame

The remedy lies in contemplating on death, and the fact that the name and fame will terminate. Even if this name and fame is achieved and you find honour and respect amongst people, what of it? There is no greatness or accomplishment in this. Perfection is found in that thing which is not adversely affected at all by death; and that is recognition of Allaah ﷻ. Those who have acquired the recognition of Allaah ﷻ also pass away; but their lofty ranks and stages of recognition do not terminate or come to naught. Therefore you should continue to treat that arrogance and love for name and fame, and expel it from your heart. Think of it like this; even if the entire creation prostrate to you, for how long will it last? Eventually either you will no longer remain or those who prostrate to you will no longer remain. It is folly to be awed by such temporary fame afforded you by weaklings, when success lies in pleasing The One Who can benefit and harm you and Who gives life and death.

It is permissible to acquire fame to the extent of necessity

Just as a man needs wealth to the extent of necessity, so too does he require some name and fame, so that he may save himself from the oppression and excesses of others and so that he may execute his Ibaadat in peace from the interference an oppressive ruler. Therefore to seek that much recognition as needed is acceptable. It should however be kept in mind that only so much is acquired which will save one from *riya* in Ibaadat, because *riya* is haraam. One should not start looking like a Sufi or Muttaqi in the eyes of people and create a deceptive impression, because if one attains honour in this way, then one will be regarded as a cunning deceit in the Sight of Allaah ﷻ. If the heart does not reach the level of what one projects externally then that is deception, and it is clear that deception is haraam. Nevertheless, seeking name and fame is treading a very precarious path, because one seldom finds

satisfaction. If one asks for the truth then the safest is that person who remains the most reclusive and concealed. No one knows who the person is or what level he has reached.

{Note: It is written in the footnotes of Ibn Majah that *jah* is the last trait to leave the hearts of the Siddiqeen. From this we understand the destructive nature of this illness. Imaam Ghazzali ﵀ has defined *riya* as: *Hankering after jah through the medium of Ibaadat.* – Mohammed Qamruz Zamaan}

The remedy for love of praise

Understand well that it is this love for praise that has destroyed many. It is because of this trait that one is afflicted with many illness like *riya* etc. It is therefore necessary to remedy it.

Reflect on exactly what people are praising you for. If they praise you for your wealth or honour, then know that this is no achievement. Happiness should be expressed at the true accomplishment which is recognition of Allaah ﷻ. Imagined accomplishments are occasions for crying and not happiness. If the praises are for your abstinence and piety then there are two scenarios – Either you are a *Zahid* and *Muttaqi* and the praises are not misplaced or people are making false praises just to please you. If the praises are genuine then remedy it as follows: Reflect carefully in your heart whether you are pleased that these qualities are part of you and your intention is the pleasure of Allaah ﷻ and (that you are) not (pleased merely) because people praise you, because people's praises have nothing to do with acceptance by Allaah ﷻ and proximity to Him. If the praises on your piety and abstinence are false, then to express pleasure at it is plain stupidity. The example of this is if someone praises you on account of a scent of *itr* that (he claims) emerges from your intestines and stomach, whereas you are fully aware that these parts are filled with najaasit. Now you tell us whether (expressing) pleasure at such false and clearly misplaced praises is stupidity or not?

We have outlined the remedy for *jah* and fame above. We have hope that practicing upon it will eradicate love for praises at its roots.

THE DISCUSSION OF GLUTTONY

Excessive eating and stuffing the belly is the root of scores of sins, because it increases the lust for copulation. When lust increases then the desire to earn wealth is created, because lust cannot be satisfied without wealth. Thereafter the desire for *jah* is produced, because without *jah* it becomes difficult to obtain wealth. When the desire for wealth and *jah* are created then evil traits like pride, *riya*, jealousy, hatred, animosity, etc. are spawned. This now is an accumulation of all things which are adept at destroying Deen. This is why the Hadith Shareef states that it is more virtuous to remain hungry. Rasulullaah ﷺ said that there is no container larger than the stomach for a man to stuff. A few morsels are sufficient to fulfil the necessary requirements of a human, which will allow him to sustain life. If he wishes to eat more than that, then he should only fill one third of the stomach with food, one third with water and leave the rest empty.

{Note: Subhaanallaah! How fair and moderate is Allaah ﷻ! If we practice on this then we will acquire bodily, spiritual and every type of other health. – Mohammed Qamruz Zamaan}

The benefits of eating less

The benefits of eating less are innumerable. We will list a few of them for brevity, which may be regarded as the foundational ones. Salvation in the Aakhirah depends on these:

First: The heart is cleansed and acquires the illumination of foresight and sagacity. Filling the stomach leads to laziness and the eyes of the heart become blind, which leads to the loss of wisdom. All this prevents the acquisition of recognition of Allaah ﷻ.

Second: The heart becomes soft and one finds enjoyment in carrying out acts of Ibaadat. When the stomach is empty then one finds pleasure in supplicating and beseeching The Master. Fear, awe and humility are created, all of which are the keys to the recognition of Allaah ﷻ.

Third: The rebellious naffs is subdued and debased. It is clearly obvious that when the enemy of Allaah ﷻ is conquered, then the doors of negligence and laxity are closed, which in turn opens the doors to salvation and make it easier to turn one's full attention to Allaah Rabbul Izzat. This is the reason why Rasulullaah ﷺ refused to accept the dunya when it was presented before him. Nabi ﷺ then supplicated thus, "*O Allaah! I wish that my stomach gets filled one day so that I may make shukr and that it remain empty the next so that I adopt patience."*

Fourth: One needs to taste some of the punishment and suffering of the Aakhirah in this world, so that the naffs is cautioned and senses some fear. It is clear that there is no greater punishment on the naffs than hunger. With hunger, the punishment of Allaah ﷻ is manifest and the naffs remains ever aware of it, and this in turn leaves little opportunity for it to turn towards sin and disobedience.

Fifth: All lusts and base desires are weakened, such that there is no will to fulfil any desire. The love for the dunya departs from the heart. Hadhrat Zunnoon Misri ؒ said, "*Whenever I ate to my fill, then I would always perpetrate some sin or the other, or at the very least a desire to sin would engulf me."*

Hadhrat Aishah ؓ said that the first bid`ah introduced after the demise of Nabi ﷺ was, eating to the fill. When Muslims eat to their fill then their naffs drags them towards the dunya.

Sixth: One is not overcome with much sleep. The performance of Ibaadat is not difficult, because when the belly is full then sleep overcomes one. Excessive sleep shortens one's lifespan. Sleep prevents one from making Ibaadat. Hadhrat Sulaiman Daaraani ؒ said that six traits are created in that person who eats to his fill:

First, the sweetness of his Ibaadat is lost. Second, it becomes difficult to acquire wisdom, sagacity and the *Noor* of recognition. Third, he is deprived of having affection for the creation of Allaah ﷻ, because he regards all of them to have full bellies like himself. Fourth, his stomach becomes heavy. Fifth, the desires of the naffs increase. Sixth, his condition will deteriorate such that Muslims will come to the Masaajid of Allaah ﷻ whilst he will be frequenting the toilet.

Seventh: Concern and worry for the world will decrease and the load of earning will be lightened. When a person remains hungry often then he is satisfied with little in this world. To satisfy the desire of his stomach he will not take loans from others but will rather take a loan from the stomach, i.e. he will keep it empty. When it was told to Hadhrat Ebrahim bin Ad`ham ؒ that so and so commodity has become expensive, he would say, "*Leave it out and abandon your desire for it, thereby making it cheap."*

{Note: Hujjatul Islam, Imaam Ghazzali ﷺ explained the various stages of consumption of food and remaining hungry, categorising it as low, medium and high. [High- eating every fourth day, Medium – eating every third day and Low- eating one meal a day] At the end, he summarised it as follows: Since the dispositions and natures of people vary, it is not possible to prescribe any specific amount of food that needs to be consumed. Nevertheless, this general rule should be applied – When you experience true and genuine hunger, then you may extend your hand towards food, but before you fully satisfy this desire, withdraw your hand (i.e. stop eating).

Subhaanallah! What beautiful advice regarding eating which every person should adopt. Although this is not very easy, nevertheless it requires training and effort. We make dua that Allaah ﷻ grant us the ability to practice on this. Aameen! Mohammed Qamruz Zamaan.

DISCUSSION ON EXCESSIVE SPEECH AND BABBLING

It is necessary to eliminate this trait, because generally the actions of all the limbs of the body have an effect on the heart, but the tongue is the ambassador of the heart, which reflects the condition of the heart. Whatever image is portrayed on the heart, the tongue exposes, therefore its effect has a greater impression (than other parts of the body).

The harms of futile speech

Remember that when the tongue speaks lies, then this evil imprints on the heart. More especially when these lies are interspersed with futile speech, the heart blackens, to such an extent that with excessive speech the heart dies and it becomes incapable of acquiring the recognition of Allaah ﷻ. This is why Rasulullaah ﷺ said that the person who becomes guarantor for the protection of his (own) tongue and private part, Nabi ﷺ will become his guarantor for Jannat. It is reported in another Hadith that many people will be dragged upside down into Jahannam due to the misconduct of their tongues, which is why protection of the tongue from futility is of utmost importance. A Muslim should ensure that when he moves his tongue then it must be to speak something good, beneficial or virtuous, otherwise he must remain silent. When the tongue starts moving excessively then it usually transcends onto futile speech, and when this happens then only Allaah ﷻ knows where it will end and what the tongue will babble. Hadhrat Abu Bakr Siddique ﷺ would place a pebble in his mouth to keep his naffs at bay and only speak when truly necessary.

{Note: Who (from amongst the Ummah of Nabi ﷺ) can be more truthful in speech than Hadhrat Abu Bakr Siddique ﷺ? When a great personality like him was so cautious on the use of his tongue, how much more should we not be? Mohammad Qamruz Zamaan}

Comment

It will be sufficient to regularly recite this Aayat for protection from excessive use of the tongue:

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ

The crux is that you should not engage in excessive and futile speech, and suffice on only that much which is necessary and beneficial. Success lies in this. Nabi ﷺ responded to a Sahaabi's question on success thus:

امْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيْئَتِكَ.

"Control your tongue, suffice yourself (in) your house, and cry over your sins."

The essence of futile speech

Hadhrat Anas ﷺ reports that a youngster was martyred in one of the battles. After the battles when the bodies were being gathered it was found that he had stones tied to his belly. After a while his mother came and she sat down beside her martyred son and whilst wiping the sand off his face she exclaimed: "*O my son! You have been blessed with Jannat."* When Nabi ﷺ heard this he asked, "*How would you know? It is possible that he was habituated with futile speech."*

{Note: From this Hadith we learn the gravity of the futile speech. May Allaah ﷻ keep us safe from it. Mohammad Qamruz Zamaan}

Comment

There are 20 calamities suffered because of the tongue. Since we are constrained for space we will discuss five of them here, which many people suffer from and which contaminate the tongue:

First calamity: Speaking lies. It is mentioned in a Hadith that a man speaks lies and becomes habituated to it, such that he is recorded as a liar by Allaah ﷻ.

Second calamity: Backbiting. Allaah ﷻ says that backbiting is like consuming the flesh of your dead brother, hence abstain. It is reported in a Hadith that backbiting is worse than fornication. Nabi ﷺ said that on the night of Mi`raj he passed by group of people that were scratching their faces with their nails. These were the people who engage in *gheebat*.

The reality of *gheebat*

Gheebat is to speak ill about another person in his absence, which albeit the truth, will be disliked by him (if he heard about it). For example to refer to someone as an idiot, ignoramus, or to disparage his lineage or family, to find fault in his mannerism, posture, physical feature, clothing, poke fun at him for any reason, etc., etc. Whether you utter the words, make a gesture with your hands or eyes, etc. all this will be regarded as *gheebat*. Once Hadhrat Aishah ﷺ gestured with her hands regarding another woman's size; Nabi ﷺ rebuked her telling her that she had made *gheebat* and also that had what she said been flung into the ocean, it would have putrefied the entire ocean.

{Note: This proves the sheer wickedness of *gheebat*, therefore men and women – everyone should keep away from it. Nabi ﷺ rebuked his beloved wife for what seemed a trifling bit of *gheebat.* We should pay attention to correcting this habit and removing it from our families, since it is something that many of us are negligent and guilty of. Mohammad Qamruz Zamaan]

It is permissible for an oppressed to make *gheebat* about his oppressor

First: If a person wishes to complain about an oppressor to his (oppressor's) senior and make him aware of the oppression thereby alleviating the complainant of the suffering (inflicted upon him by the oppressor), then *gheebat* in this instance will be permissible. However, to divulge the flaws and complain about the oppressor to such people who have no control over the oppressor and are unable to alleviate the suffering of the complainant, will be regarded as normal *gheebat* which is haraam. The name of Hajjaaj bin Yusuf surfaced in a gathering of a pious person and he commented, "*On the Day when justice will be served, Allaah ﷻ will compensate the oppressed people with the virtuous deeds of Hajjaaj and He will compensate Hajjaaj with the virtuous deeds of those who make his gheebat."* It was therefore appropriate to divulge the oppression of Hajjaaj to his seniors who are able to rectify him, because

discussing it with those who have no control or power over him is superfluous and impermissible.

It is permissible to make *gheebat* of a *Bid`ati*
Second: If you wish to take assistance from someone in combatting the innovations of a *Bid`ati* or if you merely wish to make others aware of a *bid`at* and keep them away, then it would be permissible to speak about it, although it would be classified as *gheebat* (it will be acceptable).

It is permissible to make *gheebat* about someone if you intend getting a Fatwa

Third: If you intend getting a fatwa from a Mufti, then it is permissible to divulge the issue and the true facts before him, even if there is *gheebat* involved in this *istiftaa* (question to the Mufti). Obviously whatever you discuss must be relevant to the case. Look at the Hadith where Hadhrat Hindah ﵂ asked Nabi ﷺ whether she was allowed to take money from her husband Abu Sufyaan (without his knowledge), because he was stingy and did not give them sufficient. Although this complaint incorporated *gheebat* about Abu Sufyaan, it was necessary to mention that in order for the Mufti (Nabi ﷺ) to make an informed decree. There is no harm in such '*gheebat*'. It should also be kept in mind that such *gheebat* will only be permissible if there is some benefit for a fellow Muslim.

Gheebat is permissible in order to protect someone

Fourth: If a person intends making Nikah or engaging in a business deal, and you are concerned that he may be disadvantaged because of some latent issue which he is unaware of, then you may inform him of the facts so that he can make an informed decision. This is permissible although it appears as *gheebat*. Similarly, it will be permissible to testify in front of a Qaadhi regarding a flaw in someone, if you know that another person (relevant to the case) will be harmed or disadvantaged by your silence. It is important to stick to the relevant person and only divulge what is necessary and pertaining to the case at hand and nothing further.

Fifth: If someone is famous by a nickname which highlights a physical or some other flaw of his, like blind, lame, etc. then to identify him by that name will not be *gheebat*. If you are able to identify him by another name or title, it will be better since this would obviate the possibility of *gheebat.*

Sixth: If a person possesses such an obvious and externally discernible flaw whereby people refer to him by, and he also does not take objection or mind, like *moffie* (hermaphrodite), eunuch, etc. where his actions and characteristics are exposed, then such mentioning of him will not be *gheebat*. However, if he objects to it and finds it offensive, then it would be haraam to refer to him thus. It is impermissible, without valid cause or reason, to expose the sins of even a *faasiq* which he finds objectionable.

Comment

To restrain yourself from indulging in *gheebat*, you should reflect on the punishments and harms of it. It is reported in a Hadith that *gheebat* has a more devastating effect on the virtuous deeds of a Muslim than fire on grass. That is, by indulging in *gheebat* you are burning away your virtuous deeds. Just imagine the regret and remorse that person will experience on the day of Qiyaamat, who had spent so much time and effort at accumulating good deeds, only to find that his account has been diminished and his good deeds have been transferred to that person about whom he made *gheebat* in this world? If you had accidentally made *gheebat* of someone, then immediately make taubah and seek forgiveness from the person you had made *gheebat* of. If there is a fear of *fitnah* by you approaching the person, then

make dua for him and give Sadaqah on his behalf. If the person you had made *gheebat* of has passed away, then make *dua-e-maghfirat* for him and give Sadaqah on his behalf with the intention of *Esaal-e-Thawaab*. In essence, by you committing *gheebat*, you had oppressed your fellow Muslim brother, therefore as far as possible try to compensate for your oppression by sending him gifts, or at the very least greet him with a smiling face.

Third calamity: Causes unnecessary arguments and fights. Nabi ﷺ said that the person who controls himself in an argument, notwithstanding him being right, will be rewarded with a palace in highest portion of Jannat. It is true that remaining silent notwithstanding you being in the right is extremely difficult. This is why it is regarded as a (sign of) perfection of Imaan to sit aside in an argument, even though you are in the right.

Fourth calamity: Jesting and making excessive jokes is a cause of a dying heart. Such behaviour causes harm to one's dignity and self-respect. Such people's honour falls in the sight of others, to such an extent that some people end up developing a hatred and aversion for such persons. A darkness is created in the recognition of Allaah ﷻ.

Light-hearted and humble fun is permissible

There is no harm in a little light-hearted joking, especially if the intention is to keep the wife and children happy, then it is a Sunnat. Such joking is also reported from Nabi ﷺ. However, such joking must be something which is truthful and not fiction or lies. For example, Nabi ﷺ once told an old lady, "*There will be no old ladies in Jannat."* Nabi ﷺ implied that everyone who enters Jannat will do so as young people and not old, so he was telling the lady that she will enter Jannat as a young woman. Similarly, a bird that belonged to the son of Hadhrat Suhaib ؓ flew away. Nabi ﷺ jokingly commented to the young boy, يا أبا عمير ما فعل النغير.

Once Hadhrat Suhaib ؓ was suffering from an eye ailment in one eye and he was eating dried dates. Nabi ﷺ told him, "*How is it that you are eating dry dates and your eye is paining?"* He jokingly responded, "*O Rasulullaah ﷺ! I am eating by using the other eye."*

Nabi ﷺ once raced with Hadhrat Aishah ؓ. In essence such light-hearted jokes are fine, but it should not become a habit.

Fifth calamity: To utter unwarranted and misplaced praise. You will notice especially in lecture gatherings and occasions that it has become customary for Muslims to welcome (specifically) the wealthy and affluent with all sorts of flattery and praises. Poems of praises are compiled in their honour and sung in tribute to them, whereas there are 4 evils inherent in this for the flatterer and 2 evils for the flattered.

The harms for the flatterer

The harms for the one who issues praises and flattery are as follows:

Firstly: Such things are uttered which are contrary to the truth and which are unbecoming of the honour of the praised one. It is obvious that these are clear lies and a commission of a major sin.

Secondly: Onerous expressions of muhabbat are articulated, whereas there is nary a speck of muhabbat in the heart. This is clear *riya* and hypocrisy, which are sinful and haraam.

Thirdly: A barrage of conjectures and presumptions are expressed. Matters which are not known for certain are projected as gospel and expressed as being definitive. For example, it is said, "*You are a great Muttaqi, etc., etc."* whereas Nabi ﷺ expressly taught us that if we wish

to praise anyone then it should be said thus, "*In my opinion you are such and such…"* How can it ever be permissible to express something which is imaginary or assumed as being definite?

{Subhaanallaah! What a great lesson taught to us by Nabi ﷺ which encourages caution and moderation in praises. Our condition is such that we neither exercise caution nor moderation in rebuking someone or in praising them. Mohammad Qamruz Zamaan}

Fourthly: If a *faasiq* or *zaalim* is praised and they are pleased at the praises, then the one who pleased the *faasiq* is also regarded as a *faasiq*. It is mentioned in a Hadith that the Arsh of Allaah Ta`ala shivers at the praising of a *faasiq*. Hadhrat Hasan Basri ؒ said that the one who supplicates for the long life of a *faasiq* is himself a *faasiq* because he hopes for the extension of the *fisq* and *fujoor* of the *faasiq*. A *faasiq* and *zaalim* should be rebuked and criticised and not praised, so that they feel fear for their perpetration of *fisq* and *zulm* and so that they abandon their evil ways. They should not be encouraged with praises.

The harms caused to the praised one in eulogies

Firstly: The person who is praised becomes haughty, and regards himself as one worthy of being praised. This is the foundation of his destruction. It is reported in a Hadith that a man once praised his friend in a gathering. Nabi ﷺ said that he had cut the neck of his friend, meaning that he had opened the path for pride and vanity in his naffs, thereby causing his destruction.

Secondly: When he listens to his praises then his naffs gets bloated and he becomes lax in executing virtuous deeds. It is stated in a Hadith that it is better to cut your Muslim brother's neck with a blunt knife than to sing his praises (in his presence), because then you would be only causing him pain and destruction in this world, whereas by praising him you are spoiling his dunya and Aakhirah. However, if there is no fear of these harms as stated above, then there is no problem in praising him. In fact, at times it is Mustahab and worthy of reward. Nabi ﷺ had at times praised some Sahaabah ؓ. For example, Nabi ﷺ said that if the Imaan of the entire world (people) was to be placed on one side of a scale and the Imaan of Abu Bakr ؓ be placed on the other side, then the scale will tip in Hadhrat Abu Bakr's ؓ favour. Nabi ﷺ also said, "*O Umar! If I was not sent as a Nabi, then you most surely would have been."*
It was as though Nabi ﷺ was saying that Hadhrat Umar ؓ had the qualities and abilities of a Nabi. Since there was no fear of the Sahaabah ؓ bloating with vanity and pride, Nabi ﷺ praised them in order to create a sense of exhilaration in them. Such praises were Mustahab, because it actually created progress and greater enthusiasm in their Ibaadat and obedience.

{Note: There is harm for both, the one who praises and the one being praised. The one who sings the praises usually exaggerate and transcend the boundaries of truth, thereby uttering lies.
As for the one who is being praised, he labours under the misconception that he is worthy of the praises, which make him haughty and vain. What can cause greater destruction than this? Yes, if the person who is being praised is not adversely affected by the praises, there is no harm in praising him. As Nabi ﷺ, "*When a Muslim is praised in his presence, then his Imaan increases."* Mohammad Qamruz Zamaan}

A Delusion: This is generally the case with the laymen, but sometimes it also occurs with the *khawaas* (Ulama), that if a sheikh, owing to his *husn zann* or to create a concern in the mureed to progress in his reformation, he gives the *mureed ijaazat* (i.e. makes him his Khalifah). Now, instead of increasing his efforts at reformation, the *mureed* regards himself as *kaamil*

(qualified). The level of *islaah* he previously enjoyed is now reduced and the entire issue is reverted and backslides. May Allaah ﷻ save us all.

The remedy for pride created from being commended

When a person is praised then he should reflect on his deeds, the dangers and *wasaawis*. He should think to himself that only Allaah ﷻ knows in what state he will die. If what this person is saying about him is true, then what is it worth now? He should also reflect on his spiritual flaws and illnesses and think to himself that if the one praising knew all this, he would never ever praise him again. In essence, a Muslim should not get happy when he is praised, but he should regard it as abominable in his heart. In this regard, Nabi ﷺ said, "*Fling dust into the face of the one who praises you."*

Whenever Hadhrat Ali ﷺ was praised then he would make the following dua: "*O Allaah! Forgive those sins of mine that this person is unaware of and do not take me to task for whatever he is saying. Make me better than his opinion of me. You know best my condition, for he knows not."*

{Subhaanallaah! When this was the condition of the greatest Sufi in this Ummat, where do we stand? After learning this, if we do not make a concerted effort at reforming ourselves and inculcating a fear for the Aakhirah, how surprising will it not be! Mohammad Qamruz Zamaan}

NIFAAQ (HYPOCRISY)

I am including the discussion on hypocrisy because it is also one of the contemptible traits and attributes of the heart, regarding which Allaah ﷻ states:

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ

"A disease (of hypocrisy and mistrust) is in their hearts."

Hadhrat Muslihul Ummat Moulana Shah Wasiullah Saheb ﷺ had discussed this in his primary Kitaab, *Tahzeerul Ulama `an Khisaalis Sufaha*, whose synopsis was made by this humble servant in, *Tahaarat-e-Qalb*. We will cite a few excerpts from this Kitaab here. {Muhammad Qamruz Zamaan}

A concise definition of *nifaaq*

Hadhrat Shah Waliullah Saheb Muhaddith Dehlwi ﷺ has rendered a concise definition of *nifaaq* in his famous Kitaab, *Tafheemaatul Ilaahi*, which we will cite here:

"A concise definition of nifaaq is when man becomes consumed by an evil trait. The implication of this absorption is that this trait becomes so embedded in his heart that no action or speech emanates from him except that this trait becomes its origin and cause; and this action or speech is its derivative. Sometimes that trait is niggardliness, sometimes a preoccupation and desire for delicious food, sometimes fancy clothing, sometimes women, a beautiful home, etc., etc. Sometimes jealousy presents itself as malice. In essence, there are many branches; the most detrimental and dangerous of which is when a few traits are combined in one person and this combination presents itself as a single form, wherein the naffs is consumed."

Hadhrat Muslihul Ummat, Moulana Shah Wasiullah Saheb ﷺ, with his deep foresight and sagacity, summarized this as follows:

The essence is that in our present times, whether it be lay people or Ulama – every one of them - are entangled in some destructive trait. The condition of the general population is like

استرسل الناس في اتباع الشهوات استرسل البهائم

They are carefree and rudderless in their obsession with following their base desires just as carefree un-reined animals. These people have unshackled themselves from the limits of the Shariah and headed for disaster. As for the *khawaas,* the disease which Nabi ﷺ forewarned about, has already ensnared them:

عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ "

"It has been reported by Hadhrat Umar bin Khattaab ﷺ that Rasulullaah said, 'Indeed the most dreadful thing that I fear for my Ummat is that every munaafiq will be `aleemul lisaan.'"

Allamah Manaawi ﷺ states, "*This refers to that person who is an expert in knowledge and his tongue is vibrant with it (i.e. he gives delightful discourses), but in his heart and actions he is a complete ignoramus; his Aqeedah is also corrupt, however the masses are deluded by his glib tongue.*"

It is apparent from the Hadith that Nabi ﷺ warns against such persons who deliver fanciful discourses, but their hearts are afflicted with the disease of hypocrisy. If we reflect on the words of the Hadith and we compare this to our present conditions then we realise that we have many such people in our midst. How very sad that we have deteriorated to such a base level that Nabi ﷺ warned against us.

The warning from Hadhrat Muslihul Ummat ﷺ

Hadhrat ﷺ states, "*From my seasoned and ongoing experience, I say in all honesty (Insha-Allaah I am not questioned about this) that nowadays everyone (masses and Ulama), excepting the few selected chosen ones, are stricken with the disease of nifaaq. People's external appearances are one thing and their spiritual another. Their tongues appear virtuous but their hearts are rotten.* قلوبهم قلوب الاعاجم و ألسنتهم السنة العرب والسنتهم أحلي من السكر و قلوبهم امر من الذئاب. *Whatever these narrations warn against have materialised. Sheikh Sa`adi has described it as follows: 'They portray themselves (in front of people) as poor sheep and behind they become vicious wolves.' I always say that nowadays people criticise in their hearts and praise on their tongues."*

The real reason why discourses and *Tableegh* efforts are ineffective

The real reason why lectures are so ineffective nowadays is that the Ulama have abandoned giving lectures for the pleasure of Allaah ﷻ. Lectures and discourses are delivered for all sorts of worldly motives.

It is recorded in *Durrul Mukhtaar*:

"Rendering discourses from the mimbar to impart advice is the Sunnat of the Ambiyaa (alaihimus salaam) and the Mursaleen, but to do so for name, fame and acceptance is from the deviation of the Jews and Christians."

The essence of it lies in this Aayat:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ

"O you who have Imaan! Verily many of the priests and monks (whom the Ahlul Kitaab regard as their divinely appointed religious leaders) falsely (unlawfully) devour (consume) the wealth of people and forbid (others) from the path of Allaah (Islaam)."

It would be very appropriate to mention here that the *nifaaq* which the Qur`aan Majeed and Ahaadith condemn, and which Hadhrat Shah Waliullah Muhaddith Dehlwi ﵀ outlines in his Kitaab, *Al Fowzul Kabeer fi Usoolit Tafseer,* where he mentioned one of the reasons for the revelation of the Qur`aan Majeed amongst the other reasons as being to combat the four deviant sects, viz. Jews, Christians, Mushrikeen and Munaafiqeen. Nevertheless, this fourth sect, that is the Munaafiqeen, is vastly evident in our present times. Many Muslims do not merely display external traits of *nifaaq*, but many of them have even deteriorated to *nifaaq* in their beliefs! (This can be easily discerned in the talks of those who have an affiliation for innovations and modernism). These people have begun developing *nifaaq i`tiqaadi* (hypocrisy in their beliefs). May Allaah ﷻ save us.

The need to expose *nifaaq*

Since people are unaware of the harms of *nifaaq* they do not concern themselves with exercising caution in this regard. It is therefore important that people educate themselves on the ills and realities of hypocrisy, so that their Imaan and actions are protected and cleansed therefrom. This will ensure a sweetness in Imaan.

In this regard I will cite something extracted from *Hujjatullah Baalighah*, vol. 1, page 163, by Hadhrat Muslihul Ummat, Moulana Shah Wasiullah Saheb ﵀, which discusses the opposites of the various categories of Imaan, viz. kufr, *shirk*, *nifaaq* and *fisq.* The summary of this is rendered by Hadhrat Moulana Saeed Ahmed Saheb Palanpuri ﵀ in his commentary of *Rahmatullahil Wasi`a*:

The converses of the various types of Imaan

The converse of the first type of Imaan, that is, the external submission, which relates to worldly laws, is *kufr*. The converse of the second type, that is, true belief, upon which the laws of the Aakhirah are based, is divided into three types and each one has a specific description and name:

The first: If *tasdeeq-e-qalbi* (the testimony of Imaan in the heart) is totally absent and the external forms of submission and obedience are merely in fear of the sword, then this is true *I`tiqaadi nifaaq* (hypocrisy in belief). Insofar as their status in the Aakhirah, the proclaimed kaafir and this munaafiq are the same. In fact, this type of munaafiq is worse than the kaafir. He will reside in the innermost depths of Jahannam, as is stated in Surah Nisa, Aayat 145.

The second: If there is testimony of Imaan in the heart but the external actions belie this belief, that is, he abandons Salaat and perpetrates major sins, then he is a *faasiq*.

The third: If there is testimony of Imaan in the heart, but the belief is not steady, then this is a type of *nifaaq*. Some Salaf have referred to this as *Nifaaq `amal*.

Nifaaq `amal is spawned in three ways:

1). The concealment of the naffs, dunya or ignorance has enveloped the heart. Such a person is submerged in the love for his family, wealth, children, etc. He disregards reward and punishment and becomes entangled in sin and transgression. All these evils get embedded into his heart, such that he is blissfully unaware of their existence. Although through his intelligence and realising the signs, he accepts those beliefs that are essential to believe in.

2). He regards Islam as repressive and difficult. That is, after entering into Islam, he finds it difficult to practice upon the injunctions of the Shariah. It appears that this type of person dislikes Islam.

3). He has an affection and affiliation with certain kuffaar, that prevent him from proclaiming the Kalimah of Islam. (This is why the Qur`aan Majeed severely warns against having an amity with the kuffaar.)

The explanation on the branches of *nifaaq*

The various categories and types of *nifaaq* outlined in the Qur`aan Majeed and Ahaadith are sufficient for the seeker of reformation and the sagacious (to recognise them). For example, they spread mischief on earth, they break ties with those whom Allaah ﷻ commands reconciliation, they practice miserliness and greed, they follow their base desires, they are self-opinionated, when they argue then they resort to profanity, when they make covenants and promises they break them, when they speak they lie, they cause distress to Muslims, they slander the Muslims amongst themselves, they engage in coarse language and blasphemies, etc., etc.

Hadhrat Muslihul Ummat's objection and solution

The author of *Roohul Ma`aani* interprets that following Aayat:

بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ

"…because they had broken the pledge they made with Him and because they used to lie."

thus (reflect on it carefully):

"The signs of a hypocrite are three-when he speaks then he lies, when he makes a promise then he breaks it and when he is entrusted then he defrauds. We learn another sign of a munaafiq from the Sihah, i.e. when he argues then he resorts to profanity. However, there may be an objection to this (these signs) that all these traits may also be found in a Muslim whose Imaan is not in question. Most of the Ulama in our era possess most if not all these traits. The answer to this objection is given thus – Since all these habits are inherent in a munaafiq, therefore whosoever possesses them will be described thus and he will be similar to a munaafiq.
Similarly, as narrated in some Ahaadith, there are four traits which if found in anyone (proves that he) is a true hypocrite. This also implies that such a person has a very close affinity and resemblance to hypocrisy, and not that he necessarily is a hypocrite." [Roohul Ma`ani, vol. 6, page 145]

When I saw this explanation in *Roohul Ma`ani*, then a long standing doubt of mine was removed and clarified. I had always wondered that the words of the Hadith described these traits as that of a hypocrite and yet they were also to be found in Muslims. So if a person possessed these traits but had Imaan in his heart, I always wondered how Allaah ﷻ would classify such people. If they were classified as munaafiq then how can it be because they do have Imaan and if they are not classified as munaafiq then how can that be because they possessed all the traits of a munaafiq? Nevertheless, when I came across this explanation in *Ruhul Ma`anai*, I was very pleased and satisfied. Alhamdulillah!

The implication and purport of *nifaaq*

Nifaaq: This is a disease of the heart that is the antithesis of *Ikhlaas*. It is categorised into two types: Sometimes it is found in beliefs and sometimes it is restricted only to the actions and deeds (and the beliefs are safe from it). This type of *nifaaq* can be merged with Imaan and it has stages of increase and decrease (in Imaan).

Imaam Ahmed bin Hambal ﷺ has narrated a Hadith wherefrom we learn that some hearts are such that *nifaaq* coexists with Imaan:

عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ، وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ: فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ: فَقَلْبُ الْمُنَافِقِ عَرَفَ، ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ: فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، فَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ

Hadhrat Abu Sa`eed ﷺ reports that Rasulullaah ﷺ said, "Hearts (of man) are of four types: A 'qalb ajrad' which has something like a lantern that illuminates it; a 'qalb aghlaf' (heart that is covered); a 'qalb mankoos' and a 'qalb musfah'. As for the 'qalb ajrad' it is the heart of a mu`min, and its lantern is Imaan; the 'qalb aghlaf' is the heart of a kaafir; the 'qalb mankoos' is the heart of a known munaafiq and the 'qalb musfah' is the heart which has Imaan and nifaaq. The Imaan is like a vegetable that holds pure water and the nifaaq is like a pimple that holds pus and blood. Whichever substance is dominant, dominates him (the owner of the heart)."

This Hadith explains that one heart can have a combination of Imaan and *nifaaq*. We also learn that they conflict with each other. This is the reason why a believer can, at times, display excellent Imaan in his speech and actions, whereas at other times, the same believer may perpetrate actions contrary to this. What is this? This is the internal battle that rages between these two traits. Whichever of the two is dominant; that is what is portrayed externally.

Kufr has greater despicability due to *nifaaq*

I will now cite a text from Allamah Shi`raani (around which this discussion will revolve), which is taken from his Kitaab, *Al Mizaan:*

"*Allaah ﷻ has condemned those Munaafiqeen who are also kaafir (i.e. they possess both qualities – nifaaq and kufr), chiefly for their nifaaq, notwithstanding the fact that they are referred to as kaafir. For example,*

يَاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ

"O Rasool ﷺ! Let not (the behaviour and actions of) those people depress you who race towards kufr, (they are) from among those (Munaafiqeen) who say with their mouths, 'We have Imaan!' but their hearts do not contain Imaan."

[Al Mizaan]

In this Aayat, the words الذين يسارعون في الكفر are mentioned first which imply that these people are referred to as kaafir and described by the trait of kufr, but it does not cease there, the Aayat further states الذين قالوا امنا بافواههم..... (and this portion) increases their condemnation, that is, these people are not only kaafir but they are Munaafiqeen as well. It is evident that the condemnation which Allaah ﷻ levels at kufr, means that is obligatory for Muslims to steer clear of it, but it is also (just as) extremely important for Muslims to protect themselves from that which is similar to kufr.

If this issue is understood by the Muslims of today, and they stimulate their Deeni honour and inborn dignity, thereby creating an abhorrence for *nifaaq*, it will be sufficient to root it out. It should be borne in mind that when *nifaaq* is a disgraceful trait for even the kuffaar, what connection can a Muslim have to it?

The crux of the matter is that since this disease is certainly present in all of us, then it is imperative that we make a concerted effort at eradicating it. Deen is Deen, but this trait unpalatable in the dunya as well.
Our condition today is such that those traits which Allaah ﷻ and His Rasool ﷺ had condemned and indicated an aversion for, we have inculcated into our lives, and we still labour in the hope of receiving all the bounties that are given to the true believers. How can this be possible?

The result of the two types of *nifaaq*

Imaam Ghazaali ؒ has described the result of the two types of *nifaaq* and the resurrection of those who possess these traits, thus:

"Nifaaq is divided into two types – the first extricates (a person) from the Deen and classifies him as kaafir and dispatches him with the group of eternal inhabitants of the Fire. The second type takes its adherent to the Fire for a period of time or reduces his status from the high stages (in Jannat) and lowers him far from the rank of the Siddiqeen." [Ahyaaul Uloom]

Taking lesson from the Munaafiqeen

Look at all the factors the Mufassireen have included in the description of the Munaafiqeen. These include maliciousness, malevolence, hatred, animosity, reservations (Nauthubillaah) regarding Allaah ﷻ and His Rasool ﷺ, etc. All such traits have become ingrained in the heart, and they plant doubt in the mind. It is the combination of all such traits that is called *nifaaq*. When the Qur`aan Majeed describes the Munaafiqeen and their traits then this is not restricted to only the past generations, but this applies to every era and will continue applying until Qiyaamat.

It is an accepted fact that the *nifaaq* of those people (during the previous eras) reached the level where their Imaan was adversely affected, however, can it be refuted that many people today have also reached that level of *nifaaq*? Not only is their Imaan in doubt, but they possess the traits of negligence, hatred, jealousy, etc. When this is so, then why should Allaah ﷻ not be angry at us? When we possess all these evil traits how can we ever enjoy the Bounties and Favours of Allaah ﷻ? The secret is that all these are the traits of the kuffaar and the Muslims have adopted these qualities, thereby excluding themselves from the perfection of Imaan. We have in fact, deprived ourselves from being included amongst the Mu`mineen. However, if we strive at reforming ourselves and inculcating the quality of *Ikhlaas*, we will once again attain success and regain and reclaim our honour and dignity.

Remedy from *nifaaq*

You have already by now understood the reality of hypocrisy, and also realised how maligned and detested *nifaaq* is in Islaam. Now envisage this on one end and study your deeds and actions on the other. Decide for yourself whether you have been stricken with this disease or not, and whether you should be cleansing and curing yourself of it or not. When your answer to both these questions is in the affirmative, then you should understand and learn the manner of how to go about it. The same way that these traits are removed from the heart and distance themselves from you, that much will be (and should be) replaced by *Ikhlaas*. Your intentions must be purified and as stated in the Hadith Shareef (that actions are based on their intentions) your Deeni and worldly matters will be remedied. In this way, Insha-Allaah Muslims will attain salvation in both the worlds. This is, in my opinion, the most beneficial method of reformation, otherwise if the spiritual and internal self remains filled with impurities and we merely remain cognisant of external traits and content ourselves therewith (i.e. eternal forms of Ibaadat only), then this (alone) will be ineffective (in remedying the spiritual diseases).

The simple method of acquiring *Ikhlaas*

The manner in which to acquire the quality of *Ikhlaas* is to establish a connection with the Ahle Ikhlaas (those who have already attained Ikhlaas). *Ikhlaas* can be learnt from these personalities. Be in the constant companionship of such people and carefully observe their conditions and reflect on their words. Once you have accomplished this, then it is almost impossible that you not learn something from them. There is great benefit in companionship with the Ahlullaah. The effects of this companionship with pious personalities is aptly described by the following example rendered by Sheikh Sa`di ﷺ:

"I once came across a scented lump of sand. I asked, 'O Sand! Are you musk or amber? Because I have become entranced by your sweet scent. It replied, 'I was once a simple heap of sand that remained for a few days in the company of a sweet scented flower. The beauty of this companion had an effect on me, which resulted in me acquiring this scent, otherwise I am still the simple sand that previously was."

{Note: Subhaanallaah! What an excellent expose by Hadhrat Muslihul Ummat of the repugnancy of *nifaaq*, which was specifically discussed by Hadhrat. He would say that *Ikhlaas* cannot be acquired without the eradication of *nifaaq*.

Therefore, with this in mind, Hadhrat Muslihul Ummat ﷺ would commence with the Tafseer of the Aayaat of *Nifaaq,* so that we may extricate ourselves from this evil trait and embellish our lives with *Ikhlaas*, thereby earning the Pleasure and of Allaah ﷻ. }

We conclude with the blessed dua of Nabi ﷺ

We will now conclude this subject with the blessed dua of Nabi ﷺ. May Allaah ﷻ accept from us and allows us to benefit:

اللهمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ، وَعَمَلِي مِنَ الرِّيَاءِ، وَلِسَانِي مِنَ الكَذِبِ، وعَيْنِي مِنَ الخِيَانَةِ فإنَّكَ تَعْلَمُ خَائِنَةَ الأعْيُنِ وَمَا تُخْفِي الصُّدُورُ

و اخر دعوانا ان الحمد لله رب العالمين

والصلوة و السلام علي رسوله محمد و اله و اصحابه اجمعين

A SUMMARY ON THE ARTICLES OF TASAWWUF

(A synopsis of the Akhlaaq-e-Mahmoodah and Akhlaaq-e-Mazmoomah, with proofs from the Qur`aan Majeed and Sunnat)

from

TA`LEEMUD DEEN

(Teachings of the Deen)

by

Hakeemul Ummat, Hadhrat Moulana Ashraf Ali Saheb Thanwi ﷺ

Extracts compiled by
Sheikhut Tariqat Hadhrat Moulana Mohammad Qamruz Zamaan Saheb Ila Aabadi
(daamat barakaatuhum)

We will now summarize the essence of this entire Kitaab by citing pertinent aspects from the Kitaab, *Taleemud Deen*, compiled by *Mujaddidus Sulook wa Tasawwuf, Jami`ul Mujaddideen Hadhrat Hakeemul Ummat* Moulana Ashraf Ali Thanwi ﷺ.
The study of this will, Insha Allaah, equip the honourable readers with sufficient recognition and insight into reformation of the naffs. We have strong hope in the Mercy and Kindness of Allaah ﷻ that He grant us the strength and fortitude to tread the Path of the Sufia Kiraam, through the blessings of studying this treatise.

و بالله التوفيق
و ما ذالك علي الله بعزيز

Mohammad Qamruz Zamaan Ila Aabadi

RIYAADHAT WA MUJAAHADAH

This comprises of two portions: First is the *Mujaahadah Ijmali*.
You should know that it is based on four things:

1. *Qillat Kalaam (*Reducing speech)
2. *Qillat Manaam* (Reducing sleep)
3. *Qillat Ta`aam* (Reducing food)
4. *Qillat Ikhtilaat ma`al Anaam* (Reducing association with people)

All these factors should be adopted moderately under the guidance of a Sheikh Kaamil. They should not be overindulged such that one becomes negligent and hard-hearted, neither should they be reduced so much that one experiences weakness in health and strength.

The second is *Riyaadhat Tafseeli* which comprises two parts:

The first is Akhlaaq-e-Hameedah

This comprises of a number of attributes (*Maqaamaat*) – *taubah, sabr, shukr, khauf, raja, zuhd, Tauheed, tawakkul, muhabbat, shawq, Ikhlaas wa sidq, muraaqabah, Muhaasabah* and *tafakkur.* Each of these *maqaams* will be discussed in one chapter, with their relevant proofs, essences and methods of acquisition. All of which have been extracted from *Ihyaaul Uloom*. Whatever has been taken from another source will be cited in footnotes.

First: Taubah

Allaah ﷻ states:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ

"O you who have Imaan! Sincerely repent to Allaah (repent with a firm resolve never to repeat the wrong)."

Rasulullaah ﷺ said:

يا ايها الناس توبوا الي الله

"O People! Repent to Allaah."

Essence: Look at your heart, whilst contemplating your errors. It is necessary (for the validity of taubah) that you abandon the sin and be firmly resolute never to repeat it. You should also stop your naffs at the time of desire.
Manner of acquisition: Learn and reflect on the warnings and punishments prescribed in the Qur`aan Majeed and Ahaadith for perpetrating sins. This will create a burning sensation in the heart at the perpetration of sin. This is taubah.
Law: If Salaat, fasting etc. are in arrears, make Qadha. If there are outstanding rights of fellow men, then seek their pardon or fulfil them.

Second: Sabr

Allaah ﷻ states:

يا ايها الذين امنوا اصبروا

"*O you who believe! Adopt patience."*

Rasulullaah ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ، صَبَرَ فَكَانَ خَيْرًا لَهُ

"Wonderful is the condition of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he makes shukr, thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it."

Essence: Man has two inherent strengths. One is prompted by the Deen and the other by base desires. To overcome the nafsaani power with the Deeni one is *sabr*.
Manner of acquisition: The nafsaani strength should be weakened and overpowered as far as possible.

Third: Shukr

Allaah ﷻ states:

واشكروا لي

"*Make My shukr."*

Rasulullaah ﷺ said:

إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ

"*When he has an occasion to feel delight, he makes shukr."*

Essence: One should recognise bounties to be from the True Benefactor. When this realisation is reached, then two things are recognised: One is to be pleased with the Benefactor and second in to increase in His obedience and submission.
Manner of acquisition: Always think about the bounties from Allaah ﷻ and remember them.

Fourth: Raja
Allaah ﷻ states:

لا تقنطوا من رحمة الله

"Do not lose hope in the mercy of Allaah."

Rasulullaah ﷺ said:

وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ، مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ

"If a non-believer were to know what is there with Allaah as a mercy, none would lose hope in (acquiring) Jannat."

Essence: The heart attains peace when it yearns and waits (in anticipation) for the beloved things, like Mercy, forgiveness and Jannat. One should aspire to acquire these things. That person who hopes for Jannat, but he does not adopt those deeds and actions, like virtuous deeds and taubah, which will facilitate it, then he has not acquired the attribute of *raja*, rather he is deceiving himself. For example a person does not sow seeds but he waits on the crops to grow; he wallows in vain anticipation.
Manner of acquisition: One should always keep the Magnanimous Mercy and Reverence of Allaah ﷻ in mind, and ponder on it.

Fifth: Khawf
Allaah ﷻ states:

واخشوني

"And fear Me."

Rasulullaah ﷺ said:

مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ المَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الجَنَّةُ

"Whoever fears travels at night - and whoever travels at night reaches his destination - Allaah provides him with the most precious of goods, and indeed Allaah's goods are but Jannat."

Essence: The heart remains fearful in the thought of something unpleasant and in fear of what will happen in future.
Manner of acquisition: Keep Allaah ﷻ's Awe and Punishment always in mind and reflect on it.

Sixth: Zuhd
Allaah ﷻ states:

لِّكَيْلَا تَأْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ

"(You are informed of this) So that you do not grieve about what you lose (because you know that this is Allaah's will) and you do not boast about what you receive (because you know that it is from Allaah)."

Rasulullaah ﷺ said:

اوّل صلاح هذه الامة اليقين و الزهد و اوّل فسادها البخل و الامل

"The primary good for this Ummat lies in Yaqeen and zuhd and their primary destruction lies in miserliness and long protracted hopes."

Essence: To abandon something which you desire for something better. For example to set aside the desire for the dunya in favour of desire for Aakhirah.
Manner of acquisition: Think and reflect over the harms, flaws and temporary nature of this world compared to the benefits and eternity of the Aakhirah.

Seventh: Tauheed
Allaah ﷻ states:

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ

"…whereas Allaah has created you and what you do?"

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ

"You cannot will anything without the will of Allaah the Rabb of the universe."

Rasulullaah ﷺ said:

وَاعْلَمْ أَنَّ الأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

"Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except what Allaah had written for you. And if they were to gather to do something to harm you- you would never be harmed except what Allaah had written for you."

Essence: To have this certainty that without the Will of Allaah ﷻ nothing can happen.
Manner of acquisition: Always reflect and ponder on the weakness of the creation and the Power of the Creator.

Eighth: Tawakkul
Allaah ﷻ states:

و علي الله فاليتوكل المؤمنون

"And (only) on Allaah do the believers trust."

Rasulullaah ﷺ said:

واذا سألك فأسئل الله و اذا استعنت فاستعن بالله

"When you ask something then (only) ask of Allaah, and when you seek aid, then (only) seek assistance from Allaah."

Essence: The heart should only have trust on The Benefactor.
Manner of acquisition: One should reflect on His Favours and Promises and think of his past successes.

Ninth: Muhabbat
Allaah ﷻ states:

يحبهم و يحبونه

"Allaah loves them and they love Him."

Rasulullaah ﷺ said:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

"*He who loves meeting with Allaah, Allaah loves meeting him and he who detests meeting Allaah, Allaah detests meeting him."*

Essence: The inclination of the disposition towards that which entices it. When this attraction becomes intense then it is described as *Ishq*.
Manner of acquisition: Severing ties with worldly attractions. That is, to remove the love for everything else, besides Allaah, from the heart, because one heart cannot accommodate two loves. Also ponder and keep in mind the Perfections, Qualities and Bounties of Allaah ﷻ.

Tenth: Shawq
Allaah ﷻ states:

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ

"Whoever yearns to meet Allaah (should know that) the term of Allaah (the time stipulated by Allaah when He will meet people) will certainly arrive."

Rasulullaah ﷺ said:

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ

"I ask You for the sweetness of looking upon Your Countenance and a longing to meet You."

Essence: To endeavour and have a natural desire in knowing fully and perfectly, that Beloved of Whom know a little and (you do) not (know) everything, and also to yearn meeting Him.
Manner of acquisition: To inculcate muhabbat, because this is the essential stepping stone to *shawq.*

Eleventh: Uns
Allaah ﷻ states:

هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ

"It is He Who sends tranquillity into the hearts of the Mu'mineen…"

Rasulullaah ﷺ said:

لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمِ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ

"The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allaah, and Allaah makes a mention of them to those who are near Him."

Essence: When one contemplates on the Hidden aspects of that Being Who is partly Apparent and partly Hidden and unknown, and (one) yearns to comprehend, reach and acquire Him, that is *shawq*. *Uns* is to contemplate and reflect on His Apparent Qualities, and become pleased and content thereby.
Manner of acquisition: Since this is also an effect of muhabbat, its acquisition is not dissimilar (to muhabbat).

Twelfth: Radha
Allaah ﷻ states:

رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ

"Allaah is pleased with them and they are pleased with Him."

Rasulullaah ﷺ said:

مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ،

"From amongst the good fortunes of Bani Aadam, is to be pleased with what Allaah has decreed for him."

Essence: Not to object to matters of predestination – neither in the heart nor verbally. At times it may reach a level where this will be difficult. This is also an effect of muhabbat and its acquisition is the same (as that of muhabbat).

Thirteenth: Intention

Allaah ﷻ states:

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ

"Do not drive away those who call (worship) their Rabb morning and evening, seeking His pleasure."

Rasulullaah ﷺ said:

انما الاعمال بالنيات

"Indeed actions are based on their intentions."

Essence: To incite the heart towards that thing which you consider as your objective and beneficial.

Manner of acquisition: To reflect and incite the heart towards those things, like virtuous deeds and treading the Path of reformation, which you recognise as being beneficial and good for your Aakhirah.

Fourteenth: Ikhlaas

Allaah ﷻ states:

وَ مَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ۬ حُنَفَآءَ

"They had been commanded only to worship Allaah, devoting their Deen (worship) solely to Him and turning away from other religions…"

Rasulullaah ﷺ said:

إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَةِ، فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ، فَأَحْسَنَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: هَذَا عَبْدِي حَقًّا

"If a person prays in public and does it well, and he prays in secret and does it well, then Allaah says: 'This man is truly My slave.'"

Essence: To maintain your acts of Ibaadat and obedience solely for the pleasure of Allaah ﷻ and to gain proximity to Him, and not to contaminate it with the pleasure of the creation or any other nafsaani desire.

Manner of acquisition: You will acquire it in the treatment of *riya*, because expelling *riya* is the essence in acquiring *Ikhlaas*.

Fifteenth: Sidq

Allaah ﷻ states:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ

"The (true) Mu'mineen are those who believe in only Allaah and His Rasool ﷺ and then have no doubts (about anything that comes from Allaah and Rasulullaah ﷺ); and they strive with their wealth and lives in Allaah's path (for the upliftment of the Deen). These are the ones who are true (in their claim of being subservient to Allaah and Rasulullaah ﷺ)."

Rasulullaah ﷺ said:

عَنْ عَائِشَةَ ، قَالَتْ : مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي بَكْرٍ وَهُوَ يَلْعَنُ بَعْضَ رَقِيقِهِ
فَالْتَفَتَ إِلَيْهِ ، فَقَالَ لَعَّانِينَ وَصِدِّيقِينَ كَلا وَرَبِّ الْكَعْبَةِ؟ فَقَالَ : لا أَعُود

"*Hadhrat Aishah ؓ reports that once Nabi ﷺ passed by Hadhrat Abu Bakr ؓ while he was cursing his slave. Nabi ﷺ turned to him and said, 'A Curser and a Siddique? Never! I take an oath on the Rabb of the Kaabah!' Hadhrat Abu Bakr ؓ said, 'I will never repeat it.'*"

Essence: One should strive for perfection in whatever rank is achieved, so that there is no deficiency.
Manner of acquisition: To always remain vigilant. If any shortcoming is discerned then it should be rectified. In this way perfection will be attained within a few days.

Sixteenth: Muraaqabah
Allaah ﷻ states:

وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا

"Allaah is Watchful over everything."

Rasulullaah ﷺ said:

الْإِحْسَانِ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

وقال

احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ

(Ihsaan is) To worship Allaah as though you are seeing Him and if you cannot see Him, then know He is watching you.

Nabi ﷺ said:

Be mindful of Allah and you will find Him before you.

Essence: Keeping in mind and being aware of That Being Who is constantly watching you.
Manner of acquisition: Knowing that Allaah ﷻ is Aware of your spiritual and external states. There is nothing at any given time that is hidden from Him. Together with this, keep in mind His Greatness, Power, Grandeur, Punishment and Retribution. If a person constantly reflects on this, then he will never commit anything contrary to the Pleasure of Allaah ﷻ.

Seventeenth: Fikr
Allaah ﷻ states:

ويضرب الله الامثال للناس لعلهم يتفكرون

"And Allaah gives examples to people so that they may reflect."

Rasulullaah ﷺ said:

فاثروا ما يبقي علي ما يفني

"Choose that which is everlasting over that which is transitory."

Essence: Keep two known things in mind, and this will lead to a third (conclusion), for example, you are aware that the Aakhirah is everlasting and the second thing you know is that the everlasting should be given preference; from these two you know realise that the Aakhirah is something to be preferred.
Manner of acquisition: To keep these two factors in mind.

In rectifying the above mentioned attributes, you will also benefit by remedying other attributes, like *taqwa, wara`, qanaa`at, Yaqeen, `ubudiyat, istiqaamat, haya, hariyat, futoowat, khalq, adab, ma`rifat*; all of which are mentioned in the following texts:

من حسن اسلام المرء تركه من لا يعنيه *(From amongst the perfections of a man's Islam is to abandon that which does not concern him)*

القناعة كنز لا يفني (*Contentment is a treasure that never diminishes*)

و بالاخرة هم يوقنون (*And in the Aakhirah do they believe*)

وأعبد ربك حتي يأتيك اليقين (*And worship your Rabb until comes to you the Certainty - death)*

ان الذين قالوا ربنا الله ثم استقاموا (Indeed those who said 'Our Rabb is Allaah' and then they remained steadfast)

استحيوا من الله حق الحياء (Inculcate modesty for Allaah as He deserves)

يؤثرون علي انفسهم و لو كان بهم خصاصة (They prefer others over themselves even if be to their disadvantage)

قوله عليه السلام يوم القيامة يا رب أمتي أمتي (Nabi ﷺ will say on the Day of Qiyaamat, 'O my Rabb! (Have mercy on) My Ummat, my Ummat!)

وانك لعلي خلق العظيم (*And indeed you are of the highest character)*

ما زاغ البصر و ما طغي (The sight of (Nabi ﷺ) turned not aside neither did it transgress beyond the limit)

وما قدرو الله حق قدره (They did not appreciate Allaah as He deserved to be appreciated)

THE SECOND TYPE – AKHLAAQ-E-ZAMEEMAH

Akhlaaq-e-Zameemah comprises a few attributes – *shahwat, aafaat-e-lisaan, ghadab, hiqd, hasad, hubbe dunya, bukhl, hirs, jah, riya, ujub* and *ghuroor*. It is imperative that the *Saalik* eradicate these attributes. These are also discussed separately as was done in the previous chapter. This is also extracted from *Ihyaaul Uloom*.

Shahwat (base desire)

Allaah ﷻ states:

وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۝

"Those who follow their desires (the non-Muslims and sinners who hanker after their lusts) only wish that you deviate tremendously."

Essence: It is clear that the cure for this lies in *Mujaahadah*. The manner of *Mujaahadah* was discussed earlier.

Aafaat-e-Lisaan (calamities of the tongue)

Allaah ﷻ states:

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ

"Whenever a word escapes (a person's mouth), there is a watcher ready by him (an angel ready to record whether the word was good or bad)."

Rasulullaah ﷺ said:

من صمت نجا

"He who remains silent is successful."

There are many calamities of the tongue – futile speech, speaking what is contrary to the Shariah, arguing, repeating untruths, fighting, exaggeration in speech, swearing and profanities, cursing people, singing, music, causing harm to others (with tongue), keeping others occupied, making false promises, speaking lies, taking false oaths, giving false testimonies, backbiting, carrying tales, slandering, flattery, asking futile questions of Ulama, etc., etc.

Remedy: Before uttering any speech, reflect and think about what you will say and whether it will anger Allaah ﷻ, Who is All Hearing and All Seeing, or not. In this way, Insha-Allaah no sinful speech will emerge from your mouth.

Ghadab (anger)

Allaah ﷻ states:

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ

"When the Kuffaar (of Makkah) took the prejudice within their hearts, (which was) the prejudice of the period of ignorance."

Nabi ﷺ said:

لا تغضب

"Do not be angry."

Essence: Outburst in retribution for the heart.

Remedy: It should be borne in mind that Allaah ﷻ has greater right over me, and I constantly disobey Him. If He has to deal with me like this (how I am dealing with someone else), what will my situation be? Also keep in mind that nothing happens without the express Will of Allaah ﷻ, so who am I to oppose the Desire of Allaah ﷻ! Recite '*Authubillah*' verbally and if you are standing, sit down, if you are sitting then lay down or make wudhu with cold water. If this does not work, then separate yourself from the person with whom you are angry.

Hiqd (malice / avarice)

Allaah ﷻ states:

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجٰهِلِيْنَ

"Adopt forgiveness (overlook the harm that your enemies do to you), instruct (order others to do) what is right and ignore (shun) the ignorant ones (because it is futile to argue with them)."

Rasulullaah ﷺ said:

لا تباغضوا

"Do not harbour mutual hatred."

Essence: When a person does not have the ability to take revenge or retribution, then to control this (feeling) creates a heaviness on his heart. This is called *Hiqd* (malice).
Remedy: Forgive the other person and deal with him normally, even if it be difficult or exaggerated (at first). After a few days the malice will be extinguished.

Hasad (jealousy)

Allaah ﷻ states:

وَ مِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ

"And (protect me) from the evil of the envier when he envies."

Rasulullaah ﷺ said:

ولا تحاسدوا

"And do not harbour mutual jealousy."

Essence: To dislike that someone else is enjoying favourable conditions and also to have this desire that whatever he is enjoying is taken away from him.
Remedy: Even if it is difficult, praise the person you are jealous of. Meet and greet him with humility and treat him very courteously, such that muhabbat is created in his heart for you. He will then treat you likewise, which will result in you having muhabbat for him. In this way the *hasad* will be removed.

Hubbe Dunya (love for the world)

Allaah ﷻ states:

وَ مَا الۡحَیٰوۃُ الدُّنۡیَاۤ اِلَّا مَتَاعُ الۡغُرُوۡرِ

"The life of this world is merely an enjoyment of deception."

Rasulullaah ﷺ said:

الدنيا سجن المؤمن و جنّة الكافر

"This world is a prison for the believer and paradise for the kaafir."

Essence: This world is that thing which affords pleasure to the naffs for the moment, whereas there is no benefit in this (pleasure) in the Aakhirah.
Remedy: Remember death often and do not make protracted plans and preparations.

Bukhl (miserliness)

Allaah ﷻ states:

وَ مَنۡ یَّبۡخَلۡ فَاِنَّمَا یَبۡخَلُ عَنۡ نَّفۡسِہٖ ؕ

"Those who are miserly, practise miserliness to their own detriment."

Rasulullaah ﷺ said:

البخيل بعيد من الله بعيد من الجنة بعيد من الناس قريب من النار

"A miser is far from Allaah, far from Jannat, far from the people and close to The Fire."

Essence: To display niggardliness in spending on those things which the Shariah has deemed necessary and benevolent.
Remedy: Remove the love for wealth from the heart. The method of removing love for wealth is the same as described for removing love for dunya.

Hirs (Greed)
Allaah ﷻ states:

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ

"Never strain your eyes towards (do not long for) the splendour of the worldly life that We have granted groups of them (the Kuffaar) to enjoy as a test for them."

Rasulullaah ﷺ said:

يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ

"The son of Aadam grows old, but two (desires) in him remain young: desire for wealth and desire for life."

Essence: For the heart to be occupied with wealth, etc.
Remedy: Reduce expenses so that you are not preoccupied with excessive income. Do not worry about what will happen in the future. Keep in mind that a greedy person is always debased and demeaned.

Hubbe Jah (Love for name and fame)
Allaah ﷻ states:

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝

"This (Jannah) is the Home of the Aakhirah, which We shall assign to those who do not desire pomp (glory) on earth nor corruption. The (best) outcome shall be for those with Taqwa."

Rasulullaah ﷺ said:

مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

"Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honour is to his religion."

Essence: (A person's desire) For people's hearts to become subdued such that they honour and follow him.
Remedy: You should reflect that those people who honour and respect you, neither will they remain (forever) nor will you. It is therefore sheer inanity to become pleased at such a fictional and temporary thing.

Riya (show)
Allaah ﷻ states:

يُراءون الناس

"…To be seen by people…"

Essence: To have the intention when executing the Ibaadat of Allaah ﷻ, that people look at me with admiration.
Remedy: When *jah* is removed from the heart (then only will you be free of *riya*) because *riya* is a branch of *jah*. Make your Ibaadat (which does not have to be in congregation) in isolation and secrecy. As for those Ibaadaat that have to performed in public, the removal of *jah* will be sufficient. One method of remedying this disease is a prescription of my Murshid, Al Haaj, Haafidh Imdaadullaah ﷺ, that you should perform those Ibaadaat wherein you have *riya* continuously. Thereafter no one will pay attention to you, neither will you be concerned about it (attention). After a few days this will become a habit and after that it will become an Ibaadat with *Ikhlaas*.

Takabbur (pride)
Allaah ﷻ states:

ۭ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ

"Indeed Allaah does not like the haughty ones."

Rasulullaah ﷺ said:

وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ

"None shall enter Jannat who has in his heart the weight of a mustard seed of pride."

Essence: To think oneself as having greater perfection in attributes than others.
Remedy: Reflect on the Greatness of Allaah ﷻ. You will find the reality of your worth if you compare to Him (i.e. you are worth nothing). You should behave with utmost humility and respect in front of the person who you think yourself better.

Ujub (vanity)
Allaah ﷻ states:

اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ

"When your superior numbers impressed you…"

Rasulullaah ﷺ said:

وامّا المهلكات فهوي متبع و شح مطاع و اعجاب المرء بنفسه و هي اشدهن

"However, as for those things which destroy a person, it is that base desire which is carried out, that niggardliness which is submitted to, (but) for a man to regard himself praiseworthy; that is the worst."

Essence: To attribute one's good attributes to oneself, and to have no apprehension that it will be snatched away.
Remedy: Understand your attributes to be from Allaah ﷻ and keep His Independence in mind. Fear Him and the possibility that your attributes are snatched away.

Ghuroor (deceit)
Allaah ﷻ states:

وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ

"Nor should the great deceiver (Shaytaan) deceive you about Allaah."

Rasulullaah ﷺ said:

التجافي عن دار الغرور

"Keep away from the abode of deceit (i.e. the world)."

Essence: Those beliefs which are in conformity with the desires of the naffs, and towards which the naffs inclines due to some doubt or the deception of shaitaan. And the naffs finds contentment therein.
Remedy: Always keep your actions and conditions in conformity with the Qur`aan Majeed, Ahaadith and the statements and actions of the *Buzrughaan Deen*. By removing these evil trais all others will also be expelled.
All these praiseworthy and despicable attributes have been summed up into two stanzas by a *buzrugs*.

"If you desire attaining proximity to Allaah ﷻ, then train your naffs to inculcate the nine excellent attributes – sabr, shukr, qanaa`at, Ilm, Yaqeen, tafweedh, tawakkul, radha and tasleem."

"If you desire your bosom to be clear and clean as a mirror and cleansed from evil, then expel the ten evil traits that lurk within – hirs, amal, ghadab, joot, gheebat, bukhl, hasad, riya, kibr and keena."

We make dua that Allaah ﷻ grant us all the *taufeeq* to practice on the advices of Hadhrat Hakeemul Ummat ؒ.

Muhammad Qamruz Zamaan

THE IMPORTANCE OF REFORMATION OF THE SOUL

From

FAIZAAN-E-MUHABBAT

Which comprises the commentary of the enlightening poems of Hadhrat Moulana Muhammad Ahmad Saheb Partabgiri

Compiled by
Sheikh Tariqat Hadhrat Moulana Muhammad Qamruz Zamaan Saheb Ila Aabaadi (daamat barakaatuhum)

The commentary of a poem of my beloved Murshid, Hadhrat Moulana Shah Muhammad Ahmad Saheb Partaabgiri ؒ, which this humble servants had rendered has been circulated in *Faizaan-e-Muhabbat.* I will reproduce it here. I make dua that our respected readers enjoy and benefit from it. Allaah ﷻ is the One Who gives Taufeeq.

The poem is as follows:

Until the purification of the naffs is not complete, it remains in total jeopardy, ever besieged by shaitaani worry.

Hadhrat has highlighted the importance of purification of the naffs in this poem, because one of the objectives from amongst the noble objectives for the descension of Nabi ﷺ amongst the Ummat, is purification of the soul.

In this regard, Allaah ﷻ states:

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَ یُزَكِّیْهِمْ وَ یُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۙ

"It is He Who sent among the unlettered (illiterate) nation (the Arabs) a Rasool ﷺ from themselves (an Arab himself) who recites His Aayaat (of the Qur'aan) to them, (spiritually) purifies them and teaches them the Book (the Qur'aan) and wisdom (the Sunnah). Without doubt, they (most of the Arabs) were in clear deviation before this (before the preaching of Rasulullaah ﷺ)."

In fact, if we reflect carefully then we realise that purification of the soul is the ultimate cause of the entire Deen and Shariah and the objective of actual Nubuwwat. The reason for this purification is to cleanse man of the destructive rudiments in his actions and character, which become the cause for the diseases in his spiritual self and his behaviour. Together with this, it inculcates those virtuous attributes into his soul which will make him a specimen of morality and a well-mannered human.

Nabi ﷺ was sent to reform and educate an unlettered nation, that was saturated with evil characteristics. They were uncultured. He ﷺ became their Murabbi (guide) and Mu`allim (teacher). That same uncultured nation, which was teeming with every spiritual disease was not merely cured, but they became paragons of virtue and culture. Alas! Today we are devoid of all these virtues and have lost this responsibility. The result is clearly visible. This is why Hadhrat mentioned in his poem:

Until the purification of the naffs is not complete, it remains in total jeopardy

The importance of this purification can be gauged by the fact that Allaah ﷻ has placed success and salvation in this purification. Allaah ﷻ states:

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا

"Successful indeed, is the one who purified his soul."

Therefore the person who is devoid of this purification, leave alone success, he remains in total and perpetual jeopardy. Allaah ﷻ has described this person thus:

وَ قَدْ خَابَ مَنْ دَسّٰىهَا

"…and the one who soiled it (his naffs) has certainly failed."

That is, the person who has not made his power of desire and anger subservient to his intelligence and the Shariah, has caused his own destruction and degraded himself to the level of animals. May Allaah ﷻ save us.

Therefore man must make his anger and base desires subservient to his intelligence and he should make his intelligence subservient to the Shariah, so that his soul sparkles with the radiance of Allaah ﷻ. Such a person will reach stages greater and loftier than the angels.

The Ulama of Tariqat have compiled many Kitaabs on the subject of purification of the naffs. However we understand from the Qur`aan Majeed that Allaah ﷻ had in 20 Aayaat, based success on some virtuous deeds, and in this Aayat:

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا

Allaah ﷻ has made success consistent with purification of the soul. As for those deeds mentioned in the 20 Aayaat, their culmination is the purification of the naffs. In reality the Kitaabs of the Ahle Tariqat are the commentary of these 20 Aayaat. The beginning Aayaat of Surah Baqarah and Surah Mu`minoon summarize these 20 Aayaat.
We will cite these excerpts from the Qur`aan Majeed with their meanings for the benefit of our readers:

الٓمّٓ ۝١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝٣ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥

Alif Laam Meem (Only Allaah knows its meaning). There is no doubt (or error) in this Book (the Qur'aan which Muhammad ﷺ recites to you). In it is (a means of) guidance for those with Taqwa (for those who carry out what they are commanded to do and who abstain from what they have been forbidden).
Those (with Taqwa are they) who have Imaan in (who believe in the truth of) the unseen, who establish Salaah (they regularly perform Salaah ensuring that all its conditions are fulfilled) and who spend from what We have provided for them (in obedience to Allaah's commands).
Those (with Taqwa are they) who believe in what has been revealed to you (in the Qur'aan) and what has been revealed before you (in the Torah, the Injeel and other divine scriptures) and they are convinced about (the reality of) the Aakhirah.

These (people described above) are the ones who are on guidance from their Rabb and they are the successful ones (who will successfully gain entry into Jannah and will be saved from Jahannam)."

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝٣ وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۝٥ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۝٦ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۝٧ وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۝٨ وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۝٩ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۝١٠ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ۭ هُمْ فِيْهَا خٰلِدُوْنَ ۝١١

"The Mu'mineen have truly succeeded. (The Mu'mineen are) Those who are humble (sincere, tranquil) in their salaah…who turn away from futility (talk and acts that have no benefit)…who fulfil the act of paying zakaah (punctually and happily)…and who safeguard their private organs (from adultery, fornication and other illicit sexual acts)…except when it comes to their spouses and the slave women whom they own. They will surely not be blamed about (cohabiting with) them.
Whoever seeks more than this (by fulfilling their sexual desires in a manner that the Shari'ah forbids), then such persons are transgressors indeed.
(The Mu'mineen are also) Those who give due regard to trusts and their pledges (taking every precaution to fulfil the pledges and promises they make to Allaah and to people)…and

are particular about their salaah (ensuring that their salaah is performed on time and with all the necessary requisites and etiquette).
These are the heirs…who shall inherit Firdous (the highest level of Jannah), where they shall live forever."

Also, you can fathom the importance of purification of the soul by the fact that Nabi ﷺ made the following dua:

اللهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

"O Allaah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof."

It is important to note that since the line of Ambiyaa (alaihimus salaam) has now terminated, therefore, based on the Hadith, *"The Ulama are the heirs of the Ambiyaa (alaihimus salaam)"*, the Ulama-e-Rabbaani have to take up this responsibility until Qiyaamat. It is hence imperative that we seek out and remain in the *khidmat* (service) of those Ulama that have inculcated both, *Ilm* and *amal*, into their lives and they have themselves served under some Sheikh-e-Kaamil.
In this regard, Hadhrat Shah Waliullah Saheb Muhaddith Dehlwi ؒ has stated in *Al Qowlul Jameel*:

"The fifth condition for anyone wishing to take ba`it is that they remain for a long period of time in the company of a Sheikh-e-Kaamil, thereby acquiring the illumination of the baatin and peace and contentment. This is how the Sunnat of Allaah ﷻ operates, that a man cannot acquire success until he (personally) benefits from those who have attained success. Just as Ilm is not acquired except via the Ulama, the same analogy extends to other attributes as well."

This is projected thus in the poem:

"He who has not found the companionship of a Shiekh-e-Kaamil, should understand that it is not possible for him to learn the divine secrets."

Besides this, it is obligatory on every True Seeker to bring alive and practice on the Injunctions of Allaah ﷻ and abstain from His prohibitions. He should also be regular and consistent with engaging in an abundance of thikr.

Hadhrat Shah Waliullah Saheb Muhaddith Dehlwi ؒ has mentioned in a treatise:

"If you ask how the naffs should be purified? Then I will say: 'With consistent thikr', because it is mentioned in a Hadith-e-Qudsi that Allaah ﷻ says, 'I am to My slave as he thinks of Me. If he remembers Me then I am with him.' The soul is purified according to the (amount of) thikr (made). Allaah ﷻ says, 'That person is successful who has purified his soul, remembers the Name of his Rabb and performs Salaat.' A person gains proximity to Allaah ﷻ commensurate to the amount of thikr he makes."

Together with this, dua for taufeeq should be made of Allaah ﷻ. Protection should be sought from the evil plots of shaitaan and the naffs.
As Hadhrat Wala mentions in the poem:

"O Allaah! Save me from the plot of shaitaan and the evil of the naffs."

We will terminate this subject with the dua of Hadhrat Moulana Rasheed Ahmed Gangohi ﷺ:

"O Allaah! Keep my heart pure from the thoughts of everyone besides You. Grant me cure from the diseases of the heart through the intervention of Your Pure Being."

The rebelliousness of the naffs prevents the descension of mercy

Reflect now on the results of leaving the naffs free and not making its *islaah* and purifying it:

"He who has not sacrificed his Naffs-e-Ammaarah, what does he know about divine mercy. He who has not trampled his rebellious naffs, is not free. He set it free yet he is imprisoned."

That is, the one who follows his base desires and leads his life without care or concern. He may appear to be free, but in reality he is incarcerated. He leads an extremely constrained life, because he has not experienced *roohani* pleasure. As Hadhrat states:

"Until he abandons it with a true heart, pleasure of the naffs will never be experienced, neither spiritual pleasure."

From this we understand that as long as the servant does not exercise obedience to Allaah ﷻ and Nabi ﷺ, he will not be gifted with *roohaani* pleasure. He will be freed from a constrained heart and blessed with spiritual expansion and inner light. He will then be extricated from the distress and enter into the garden of bliss and contentment. Only then will this dark and mangy dunya be converted into a specimen of Jannat. In this regard Hadhrat Sheikhul Arab wa `Ajam, Haaji Imdaadul Saheb ﷺ writes:

"What will you do with an expanded heart? Travel, O Imdaad!
This is a garden, your field, your field!"

Allamah Ibn Taymia ﷺ stated: *"This world is such a Jannat for the believer, that whoever has not entered into it, will remain deprived of the Jannat in the Aakhirah."*
He explains his own condition by saying: *"How can my enemies harm me, when my bosom is my Jannat! Wherever I go, it remains with me."* [Taarikh Da`wat wa `Azeemat, vol. 2, page 173]

Note: We will now conclude this subject, in fact, the entire Kitaab with this dua:

اللهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

Mohammad Qamruz Zamaan Ila Aabaadi.